

# ZION'S HERALD.

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## ZION'S HERALD.

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### WHERE IS THY BROTHER?

BY GEORGE LANSING TAYLOR.

Brothers, O, the world is lonely!  
Every spirit dwells alone!  
If our hearts for self beat only,  
Better than our hearts were stoned!  
Man is yearning for the kindness  
Of his unknown brother, man;  
Shall we shut our hearts in blindness,  
And not strengthen whom we can?

Brothers, countless hearts in sadness  
Pine for dear, thrice-blessed love,  
That great ocean of all gladness  
Pulsing through all worlds above;  
Love, that is the all of heaven,  
Love that sent the God-man down,  
Love, that erst to man was given  
Earth like heaven to bless and crown.

Brothers, there are brave hearts, weary  
Of the great highway of life;  
Faint along its deserts dreary,  
Sharp with thorns and flinty strife;  
Stricken through with iron sorrow,  
Love in exile, comfort fled,  
Perished every bright to-morrow,  
Hope is dying, joy is dead.

Brothers, there are hero-spirits  
All around us, all unknown,  
Almost guessing half their merits,  
Grappling toward their lot alone;  
Striving toward a nobler being,  
Toward a larger life sublime,  
Some great, holy future seeing  
Looming up the far-off time.

Brothers, hark! the groans of toilers  
Bound in want with chains like steel,  
Crushed by hard, relentless spoilers,  
Ground beneath exaction's heel!  
Up to heaven every morning,  
Every evening goes their cry,  
Wrathful thunders mutter warning:  
Judgment slumbers not on high!

Brothers, there's a world before us,  
A wide world we need not wait;  
Million outcasted arms implore us,  
Million voices cry for light!  
Fellow-spirits, all immortal,  
Spirits brothers to our own,  
Grove toward heaven's darkened portal,  
Grove, and stumble, and are gone!

O, my strong and valiant brothers,  
Is there naught for us to do?  
Dare we rest at ease while others  
Perish with relief in view?  
Can we see the strong upheaving  
Of the world's great struggling heart,  
And not feel, for man's retrieving,  
Mighty longings in us start?

Shall the Spirit's power, like heaven,  
Unexplained the race still move?  
Shall the God-man stoop from heaven  
In unutterable love?  
Shall the eternal Father's yearning  
Follow earth's apostate host,  
Yet in us no new burning  
If we save not millions lost!

Up, my Brothers! Let us labor  
In our measure, with our might  
Till we lead our long-lost neighbor  
Back to strength and hope and light!  
Let us learn to love each other,  
We have been estranged too long,  
Vexing earth, our voiceless mother,  
With unceasing strife and wrong.

Brothers, banish doubt and sorrow,  
Let the sword and cannon rust;  
For a better, brighter morning  
Let us toil, and pray, and trust;  
Lo, along the dawn above us,  
Heaven's blest omens bright unfurled!  
Hearts celestial aid us, love us!  
Let us up and save the world!

### CHIEF-JUSTICE WAITE.

BY ALBERT H. HOYT, ESQ.

When a man is brought forward for the first time in connection with an office of national dignity and importance, we naturally desire to learn all we can about his life, character, and antecedents. In regard to the gentleman who within a few days last past has been confirmed as Chief-Justice of the Supreme Court of the United States, very little was generally known; and the biographical sketches, so far published, are not altogether accurate. The writer has taken pains to ascertain from authentic sources the most material facts in regard to Mr. Waite and his ancestors. They are as follows:

Morrison Remick Waite is the oldest of the eight children of the late Chief-Justice Henry Matson Waite, of Connecticut, and was born in Lyme, in that State, Nov. 29, 1816. He was graduated from Yale College in 1837,

in a class which also included Wm. M. Everts, Edwards Pierpont, Professor Benjamin Silliman, Jr., and others who since that date have become influential and distinguished men. And here it may be noted as a coincidence, that both Mr. Everts and Mr. Pierpont were urged by their friends with more or less zeal upon the President, as proper persons for the Chief-Justice; and the further circumstance that Mr. Caleb Cushing (who was nominated, but not confirmed) and Mr. Everts were of counsel with Mr. Waite in the arbitration at Geneva of the outstanding questions and controversies between the United States and Great Britain—such as the so-called Alabama Claims, the Northwestern Boundary Line, the Fisheries, Commercial Intercourse and Transportation, etc.

After graduating, Mr. Waite began the study of law in his father's office in Lyme, but finished his studies, preparatory to admission to the bar of Ohio, in the office of Samuel M. Young, in Maumee City, in that State; and on his admission, formed a partnership with Mr. Young. In 1850, Messrs. Young and Waite removed to Toledo, and there continued their law-partnership until Mr. Waite's youngest brother Richard (Yale College, 1853) came to the bar, when the brothers formed a new partnership, which has continued to the present time.

Mr. Waite has quietly and unostentatiously pursued his professional labors, growing in influence and power both as a lawyer and as a citizen. He has been generally regarded in the law circles of Ohio, for some years, as the leading counselor and advocate in the northwestern part of that State, and as one of the ablest lawyers in that section of the Union. His practice has been very large and lucrative, and has brought with it an ample and honestly-acquired fortune. He has steadily refused to embark in any of the numerous speculative enterprises of recent years, no matter how alluring they might be, which have generally resulted in enriching a few men at the expense of the many.

He is a man of kind heart and genial nature, of fine social qualities, and reasonably free in the dispensation of his bounties. He has not only kept himself free from personal and social vices, but he is also a man of religious principles and associations. It is conceded by all who know him, that he is a man of strict probity and integrity of character, of decided convictions, and of courteous and conciliatory manners. It is also conceded that he is a man of strong and solid abilities, and of more than average acquirements as compared with other members of the legal profession in the class to which he belongs. It is, moreover, claimed by his friends that he is profoundly versed in several of the most important branches of the law, and that he is a constant and thorough student. It is also stated to me, by one who has opportunities of ascertaining the facts in the case, that Judge Waite is well informed in history, literature, philosophy, and the sciences, and that he is a close student of the social, political and financial questions of the day.

In politics he was a Whig, until the formation of the present Republican party, with which he has uniformly voted. At the same time he is quite free from mere partisan feelings. He has never held any political office, excepting as a member of the State Legislature in the years 1849 and 1850, although often urged to permit the use of his name as a candidate for the Federal Legislature, and for other offices. In 1862 he consented, at the request of a large and influential portion of his party, to run or Congress against James M. Ashley, the regular nominee of his party in his district. The votes cast were nearly equally divided between the two Republican and the one Democratic candidates—Mr. Waite receiving in Toledo 2,500 votes, which was 1,500 in excess of the usual vote of his party in that city. It has always been claimed that he was defeated by dishonest means on the part of Ashley's friends.

Mr. Waite has several times received the tender of a seat on the bench of the Supreme Court of Ohio, but he has preferred hitherto to remain at the bar. His popularity, gained by the qualities of mind and habits of life which he has illustrated among his acquaintances, is shown not only by the number of votes he received in his canvass for Congress, but in his election by the unanimous votes of the electors of Toledo as a member of the Constitutional Convention of Ohio, now in session, and of which he is the President.

As is generally known, Mr. Waite was appointed in 1871 one of the United States, and present the same before the Court of Arbitration at Geneva, as provided for in the Treaty of Washington. It is undoubtedly true that the chief burden of the case, on the part of the United States, fell upon Mr. Cushing; but if any one will take pains to exam-

ine the reports of the case, and of the arguments as recently published by the Appletons, as well those arguments submitted orally as those submitted in writing, and make inquiries of persons qualified to give an opinion, he will be satisfied that Mr. Waite contributed very materially to the success of the case of the United States, and to the peaceful settlement of long outstanding, and bitterly contested questions of the greatest moment.

Among his associates Judge Waite has the reputation of possessing a vigorous intellect, which readily and clearly grasps the facts and law of a case. He has a sound and well-balanced judgment, and a large share of practical common sense. He is blessed with robust health, is industrious in his habits, and possesses an equable temper. These qualities will find ample scope and play in his new sphere. There is additional ground for satisfaction in believing that as his appointment to the Chief-Justiceship was not prompted by motives of party, or political policy, he will enter into his office untrammelled by close political alliances, and free from the biases and prejudices engendered and fostered by party spirit and party contentions.

Judge Waite was married to Miss Amelia C. Warner, of Lyme, Conn., Sept. 21, 1840, and they have a numerous family of children.

It is a trite saying that no man is responsible for his ancestors. Is it not quite as true that to a great extent, a man's ancestors are responsible for him? It is true that, save in exceptional instances, we estimate men by the rank, age, wealth or influence of their families; by what may be called the accidents of their birth and condition in life. The only true tests of character and merit are, however, to be found in the man himself—in what he does and says and is. Nevertheless, the inquiry in regard to any one who comes to the front, and assumes the discharge of important public trusts—what are the traits and qualities which he may be justly said to have inherited from his fathers—is not an unworthy or unprofitable one. Let us briefly interrogate the records in regard to Judge Waite's ancestors.

### THE WAITE FAMILY.

Thomas Waite was a member of the English Parliament in Cromwell's time, and was one of the judges who condemned Charles the First to death, and signed the warrant for his execution. Gamaliel Waite was in Boston as early as 1637. John, of Malden, was a member of the General Court of Massachusetts from 1666 to 1684, and was Speaker of the House of Representatives in the latter year. Return was a member of the Artillery Company in 1662. Richard was a member of the Church in 1633, and of the Artillery Company in 1638, and was made a freeman in 1667. There were others of the name in Charlestown and Ipswich, at a very early date.

But the branch of the family with which we are now concerned had its *incunabula* in Sudbury. There Thomas, the son of John Waite of that place, was born in 1677, and thence he removed to Lyme, Conn. In 1704 he married Mary Bronson, a granddaughter of the first Matthew Griswold, ancestor of a family of that name, which has furnished many able, and not a few distinguished men and women.

Among the numerous grandsons of this Thomas Waite was Marvin, who was admitted to the bar of the county of New London in 1769, and settled in Lyme, as the law partner of the celebrated Gen. Samuel Holden Parsons, a nephew of Gov. Matthew Griswold, then the King's attorney for the county. Parsons was afterward a prominent and meritorious officer in the war of the Revolution; and besides serving on several important commissions after the war, was, by the appointment of President Washington, the first judge of the "Northwestern Territory." Marvin Waite was on the first electoral ticket in Connecticut after the war, and cast his vote for Washington. He had nineteen elections to the General Assembly; was judge of the county court for several years; and one of the commissioners to sell the State's lands in the "Northwestern Territory," and to fund the proceeds. This was the origin of the noble school fund of Connecticut.

He was the father of the Hon. John T. Waite, of Norwich, now and for some years last past a leading citizen of Connecticut. The latter is a graduate of Washington (now Trinity) College, and in 1842 and 1843 held the office of State's Attorney. He headed the electoral ticket cast for Lincoln and Johnson in 1864, and in 1865 and 1866 was a member of the State Senate, and in the latter year presided over that body. In 1867 he was the Speaker of the House of Representatives; in 1871 and 1873 was a member of the House, and declining the offer of the speakership, was the leader of his party on the floor. He is regarded as one of the ablest jury lawyers in the state, and is

now prominently mentioned as a proper candidate for the gubernatorial office.

Another grandson of Thomas, and brother of Judge Marvin Waite, was Remick, of Lyme, who married Susanah Matson, a sister of the mother of the Hon. Wm. A. Buckingham, a recent distinguished Governor of Connecticut, and now one of the Senators from that State in the Federal Congress. The fourth child of Remick and Susanah (Matson) Waite was Henry Matson Waite.

Henry Matson Waite was born in Lyme, Feb. 9, 1787, and was fitted for college at Bacon Academy, Colchester, where he had as associates Wm. Wolcott Ellsworth (Yale College, 1810), subsequently Governor of the state, and his brother Henry Leavitt (Y. C. 1810), both sons of Chief-Justice Oliver Ellsworth (N. J. C. 1766) of the Supreme Court of the United States; Henry Randolph Storrs, an eminent lawyer of New York in his day, and brother of the more eminent Chief-Justice, Wm. Lucius Storrs, of Connecticut.

Henry Matson was graduated from Yale College in 1809, with a high reputation for ability. He studied law under the direction of Gov. Matthew Griswold and his brother, Lieut. Gov. Roger Griswold, one of the ablest men and jurists in the country. Wm. Hungerford, a celebrated lawyer, and Ebenezer Lane (H. U. 1811), Chief-Justice of Ohio from 1837 to 1845, also a nephew of Gov. Matthew Griswold, were his fellow-students. He became a lawyer of ability and learning, had a large and general practice, and was frequently elected to the Legislature—in 1832 and 1833 holding a seat in the State Senate.

In 1834, on the retirement of Judge Daggett, Mr. Waite was chosen an associate Justice of the Supreme Court, and in 1854, upon the death of Chief-Justice Chase, was appointed Chief-Justice by the vote of both branches of the Legislature. He held the office until 1867, or until he reached the 70th year of his age, the limit prescribed by the State Constitution. In 1853 Judge Waite received the honorary degree of Doctor of Laws from his alma mater. He died December 14, 1869. It has been said that no one ever held the office of Chief-Justice of Connecticut who possessed in a higher degree the confidence and esteem of the bar and the people.

He married in 1816 Maria, daughter of Col. Richard Selden, of Lyme, and granddaughter of Col. Samuel Selden, of the same town, an officer of the Revolutionary army. Of this family are Judges Samuel Lee Selden and Henry R. Selden, of New York, and Col. Selden now residing in Norwich, Conn. Mrs. Waite was a woman of superior intellect and character, and many of her qualities are reflected in her children.

Thus it may be seen that our new Chief-Justice comes of good stock. "Blood is thicker than water," and good blood is better than bad. It will be seen, also, that he has inherited an instinct for the profession of the law, and for judicial and administrative functions. This is certain, that he has never failed in any position he has taken, and it may reasonably be expected that with experience he will fill the office of Chief-Justice with credit to himself, and to the satisfaction of the people.

### IDENTICAL AND CO-EDUCATION AT DISCOUNT.

DR. CLARKE'S PROTEST.

BY MRS. MARGARET TAYLOR.

What a fall was there, my countrymen! How one's educational securities collapse after reading "Sex in Education," not written by a Doctor of Divinity, though they sometimes lecture women, but by an M. D., wise and potent, who has sounded the truest and loudest call for attention and reform.

One would think his "agenes" epines," "monstrum horrendum," etc., would empty every Girl's High School and College in the land, and paralyze instructors. How one may congratulate himself who has survived the process of our educational regimen, or missed altogether the pressure of its system. To think of our vaunted supremacy in the notions pertaining thereto, and the figure we make in them, missing both the philosophic method and result of power and happiness aimed at. If it could all be referred to the ambition and folly of women, they would want to die under it; but the gallant and philanthropic men of the land must share the imputation of the blunder. It is the shame of the immortal fashion of expending all the brain energy upon fossils of the generations, and leaving the Science of Life untouched; the conviction of which folly is working toward a complete revolution in the ideas and methods of the schools. What is most worth knowing, and how to acquire it, are the coming questions; and Truth herself has been so overlooked, or overlaid with

machinery and verbiage that only now and then can she assert herself; and it requires genius to help her.

The Doctor believes, as who does not, that education ought to mean symmetrical development, with practical resources and power; beauty and strength, intellectual, psychical, and physical; but that the empirical work of the schools should make the country blush. We are glad that he had surplus vitality enough after getting his education and filling the measure of his profession to show us these things; and instead of referring his pathological "specimens" to some zoological museum—not that there might not be worse places—had faith enough in the people, and wit enough to make a direct appeal to them. Let the book move on, "round the world in eighty days," for though women may only be learning the alphabet, it is important that they begin right.

He does not arraign the curriculum of study, though there is waste implied in it; but insists that the method for one sex should follow the law of sustained effort; and for the other, that of periodicity. "That errors of our system can be avoided, and woman have a liberal education that shall develop all her powers without mutilation or disease up to her loftiest ideal of womanhood, is alike the teaching of physiology, and the hope of the race." It is not because a girl undertakes to learn what she has no right to know, nor because of any natural inferiority to boys that she sacrifices her nerves, or her womanhood in study, but because she works by a method suited to boys, and not to the law of her constitutional habit; and it is not during but after the excitement of college life that the mistake is revealed. "The dictation of nature is final. Each sex must respect its organization. The cerebral processes are the same, but the mode of life which gives the finest nurture to the brain, and so enables these processes to yield their best result, is not the same for each sex."

As to co-education, the following reveals and limits the wisdom of such a policy. "A certain amount of juxtaposition is an advantage to each sex; but the stimulus which separate study does not excite must not be employed to make youth work on the 'tasks of sober study with the wasting force of intense passion.'"

The outlook is somewhat discouraging. Special and appropriate co-education would cost a great deal. He goes so far in his practical benevolence as to estimate it. It would doubtless task both our money and brains to devise the right thing and provide for it; but as a nation we are inclined to learn wisdom and true economy. The Doctor does not lay to the charge of the school system all the ills which our flesh is heir to; he deplores our domestic and social training as well. He looks with qualified admiration upon the unintelligent, sensuous faces of the women of the East, and the strong but dull physique of continental peasantry; but broadly hints at a possible illustration of the old venture of barbarous Rome.

But were not men intended to be good-looking also, symmetrical, harmonious, and attractive, with a reserve of power? What dwarfs, and warps, and mummifies their souls and bodies, in professional and other circles?

Is not the good time coming when each sex shall be the complement of the other? Poor prospect for women as well as men if this be not the prophecy of the day!

### THE CHURCHES OF ROME.

Read before the Sunday-school connected with the Wilbraham Academy.

BY MRS. A. C. KNIGHT.

In compliance with the request to bring before the Sunday-school something gathered in my absence, I have concluded to invite you to glance at a few of the most prominent churches of Rome—that city of churches—and the religious condition of the people at the present time. The design of these magnificent and costly structures seems to be not so much to provide commodious and attractive places for the worship of God, as to perpetuate the memory of some martyred saint. And for such distinguished ones as Saints Peter and Paul, one church is not sufficient, even when that one is the embodiment of grandeur and magnificence; for we find five St. Peter's and four St. Paul's, each in memory of some prominent event in the lives of the apostles; as St. Peter in Carcere—St. Peter in prison; St. Peter in Vincoli—a church where is kept one of the two chains with which he was bound; St. Pietro in Montorio—a church on a hill, built on the place where the apostle was crucified; and the St. Peter's—styled by one the "queen of churches," built on the place where he was buried.

The memories of the departed ones are not only preserved in the names of these churches, but within their walls, the principal events of their lives are

recorded in frescos, paintings and sculpture. In most of the larger ones, the nave or centre is separated from the aisles or sides by massive pillars, and between the exterior row and the wall are numerous chapels, dedicated to some saint, each having an altar where mass may be celebrated. These usually belong to some family, and are really their tombs. Massive sarcophagi, or stone coffins, more or less elaborately sculptured, and monuments of greater or less value as works of art, abound in these chapels.

In our tour to-day we will glance first at one of the oldest churches, occupying the site of one of the most interesting of pagan temples. It is called *Ara Coeli*, and was named from an altar erected by Augustus to commemorate the utterance of the Delphic oracle respecting the coming of our Saviour. The long staircase which leads to a side entrance is full of historical reminiscences. It is recorded that up these stairs, nineteen centuries ago, the first great Caesar climbed on his knees, after his first triumph. At their base, Rienzi, the last of the tribunes, fell; and Gibbon tells us that here, on the 15th of Oct. 1764, as he sat musing amidst the ruins of the Capitol while the barefooted friars were singing vespers, the idea of writing the "Decline and Fall of Rome" first started in his mind.

Let us lift the heavy curtain which hangs in the doorway, and pass from the bright sunshine into this ancient and picturesque church. It is interesting in its relation to the ages, with "its relics of centuries, beautiful even in its faded splendor." The floor is one of the best of ancient mosaics. The nave is separated from the aisles by twenty-two ancient columns of different forms and sizes, which are believed to have been collected from various pagan edifices. The piers are occupied by chapels, each with monuments to the great in Church and State. One chapel is dedicated to the Madonna of Siena, and is adorned with frescos representing the saint's life, and the monastic habit, his passion, his vision of the Saviour, his passion, death and burial.

Opposite this is the chapel of the *Presepio*, or manger. The story of Christ's birth is read in pictures on the walls, and at Christmas the manger in which he was laid is shown here, and in it is laid a wonderful image of the holy Child. As we were there in June, it was shown to us in the sacristy, where it is kept safe by means of several locks and bolts. The sacristan, a monk of fifty years or more, turned key after key, and finally lifted tenderly and reverently, from a large secret drawer, a valuable casket. Having unlocked this and opened it, he took out and held before us a large doll swathed in gold and silver tissue. A crown circled its head, sparkling with diamonds and other precious stones. The strange thing about it is that this doll is believed to possess power to heal the sick, and to confer blessings; has a carriage and servants of its own; and is often sent for to visit the sick. After gazing at it in silence and amazement at such superstition, we turned to leave, and noticed that the old monk kissed it with as much of reverence as affection, as he returned it to the elegant casket from which he had taken it.

Our next visit is to *Santo Pietro in Carcere*, under which is the famous Mamertine prison where Saint Peter and Saint Paul were incarcerated. Each provided with a lighted taper, we followed the guide through dungeon after dungeon, made sacred by ages upon ages of human suffering. In the utter silence and solitude reigning there, it was hard to realize that these very walls had echoed and re-echoed for centuries with the cries of the suffering and despairing. Some remains of a staircase were shown, over which the prisoners were dragged forth to be exposed to the insults of the populace, or to be thrown into the Tiber. It was by this same stairway that Cicero went to announce to the people that the Catiline conspirators were executed. A pillar is shown to which Saint Peter and Saint Paul are said to have been bound nine months; also a spring of water, attributed to the prayers of Saint Peter that he might have water to baptize his jailors. Here the touching farewells of both Peter and Paul are believed to have been written to the Christian world.

From here we pass to a church erected in 1483. It was built for the Archbishop of Rouen, who vindicated Joan of Arc. In the high altar is a picture of the Virgin Mary, brought from the Church of St. Sophia, Constantinople, and attributed to Saint Luke; but the one great attraction here is a marble statue of the Virgin and Child—a masterpiece of sculpture. They are both loaded with jewelry (amounting in value to upwards of a million of dollars), the gifts of those whose prayers she has heard and answered. Then the walls from floor to ceiling are covered with pictures representing some

sickness cured, some accident averted, by the interposition of the Madonna, who is seen appearing in the clouds, and with hundreds of watches, bracelets, silver hearts, and various other votive offerings. One traveler has written that this is the Methodist meeting-house, so to speak, of Rome, where the extravagance of the enthusiasm of the lowest class is allowed full scope. In the several times that we sat there observing the worshippers, there was nothing to justify such a statement. Men, women and children, learned and ignorant, rich and poor, came and knelt at the altar; anointed themselves with the holy oil from the ever burning lamps; kissed reverently the gilt foot which replaces the marble one already worn away by constant kissings; dropped an offering into the treasury, and silently went their way. No one could doubt that they were as devout worshippers of this marble god as the pagans of old Rome were of the many exquisite marble ones that presided in their various temples.

From here we pass to the most noted of the many churches dedicated to the virgin, *Sta. Maria Maggiore*, said to be in some respects the most beautiful and harmonious building in Rome. A legend says that snow fell on this spot on the night of August 5, 352, and the virgin appeared in a vision to the pope and to a Roman patrician, and showed them that this was the site on which they were to erect a new temple. Every year, on the 5th of August, this legend is commemorated in one of its most magnificent chapels, by sending down through apertures in the ceiling, during a solemn high mass, showers of white rose leaves, which fall alike on priests and worshippers.

The church is very large, the nave being 280 feet long and 90 feet broad; on each side of this is an avenue of white marble columns, surmounted by a frieze of mosaic pictures representing scenes from the Old Testament. The floor is a pavement of the finest of ancient mosaics. The roof is paneled, carved, and gilded with the first gold carried from South America to Europe, and was presented by Ferdinand and Isabella for this purpose. On either hand are chapels adorned with a splendor of which mere words can convey but a faint idea. These contain many tombs of popes, emperors and nobles. In the nave, directly in front of the high altar, the present pope, Pius IX., has had his tomb prepared. It is as magnificent as the highest artistic skill could construct from the rarest and finest of marble and alabaster. A spiral marble staircase, with an alabaster railing, leads down to the spacious tomb yet awaiting its occupant. One of the most valued treasures of this church is the cradle in which Christ is said to have been carried to Egypt. This is kept in a magnificent reliquary, six feet high, adorned with bas-relief and statuettes of silver. It is said that one of the most imposing of the Christmas ceremonies is the procession at five o'clock in the morning in honor of this holy cradle.

We now pass to a church occupying the site of one consecrated Nov. 9, 324, on which Constantine the Great labored with his own hands. Fires and earthquakes have made it necessary to rebuild it three times; but the main part of the present one has stood 500 years. This ranks first among the churches, as it is the Pope's metropolitan church, he being its official minister, and here each pope is crowned. The altar of the sacrament has four fluted bronze columns, said to have been brought from Jerusalem by Titus. Two millions of dollars have been expended upon this. One of the finest chapels here is the *Corsini*. The guide-book records that the founder, Lorenzo Corsini (Clement XII.) is buried here in a splendid porphyry sarcophagus plundered from the Pantheon. We descended to the vault, a large room lined with the sarcophagi of the Corsini, to see a very fine piece of sculpture surmounting the altar—Mary with the dead body of Christ resting on her lap. The light which falls on these figures makes the sorrowing mother seem a living presence, mourning for the lifeless one over whom she bends.

Of the many buildings connected with this church, I have of some only a confused remembrance; but among those which I remember well are the twelfth-century cloisters, surrounded by low arches supported by beautiful inlaid twisted columns, enclosing a court which is a garden of roses, and in the centre of which is a well adorned with crosses, called "the well of Samaria." Many relics are shown here; among them a porphyry slab upon which the soldiers are said to have cast lots for the seamless robe; a slab resting on pillars, shown as the measure of the height of the Saviour. A smaller one, also on pillars and said to have been an altar, has a round hole directly through it, which they told us was made by the wafer which fell one day from the hand of an officiating priest who doubted that it was the "real presence" of Christ.

[To be continued.]

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## DOCTRINAL PAPERS.

**PRAYER.**  
NOTES OF A SERMON  
Preached in the College Chapel, Middle-  
town, Jan. 4, from Matthew vi. 7-13.

BY PROF. W. M. RICE.

Prayer is natural and spontaneous. Man comes into the world with bended knees. The weak long to lean on a mightier arm than his own. In the prospect of death the soul looks to the Giver of life to care for it in the dark and unknown future. The prominence of prayer in any system of religion is proportional to the tendency toward the spiritual elevation of man which that religion has; therefore in Christianity prayer occupies a higher position than that accorded to it in any other system.

The moral value of prayer cannot be over-rated. God's commands, indeed, are never arbitrary; all the duties required by Christianity have high moral benefits for the individual. Of this general law the duty of prayer furnishes a striking example. The exercise of prayer presupposes humility, faith, and a chastened and subdued desire; and this state is cultivated by prayer. Prayer is both the fruit and the source of these holy feelings. Tyndall says of prayer that it "hints at disciplines which few of us can neglect without moral loss." Not only is prayer beneficial in moral and religious development, but also in a purely intellectual view. In the tempests of perplexity or danger, prayer allays the storm of feeling; and in that calm of soul the rational faculties act more clearly, and the man has more of manhood. Christians are sometimes timid about admitting this reflex influence of prayer lest they should seem to deny the reality of divine answers, but such fears are needless. God has given us our constitution, and placed us in these relations to the men and things around us. Then if prayer answers itself, nevertheless God answers prayer.

Men cannot practice prayer as a sort of spiritual gymnastics. The idea of providence is the basis upon which prayer rests. Blot out the faith in a God of providence, and prayer would cease. The rationale of prayer will depend on our view of providence. In earlier times men had a low view of providence. They looked on God as a being like themselves; with hands and face; increasing in knowledge; coming down from heaven to earth to see if men were as bad as He had heard they were; capable of being convinced by arguments; in some measure capricious; capable of being influenced by importunity. Such a view existed among the Pagans, and to some extent among the Hebrews. Revelation is progressive. The whole truth was not revealed at first, because it could not be. In earlier times errors of belief were permitted on account of the darkness of men's minds, as errors of conduct were permitted on account of the hardness of their hearts. With this idea of providence there was a correspondingly crude idea of prayer. Prayer was simply leaning. Hang on, persist, by and by God will get tired, and yield.

Yet even such an idea I would not speak of slightly. With all its imperfections it was an important factor in the religious education of mankind. Without it religion would have died. Better an unworthy conception of God than none. Far better a wrestling Jacob, a Moses with Aaron and Hur holding up his hands on either side, than the spirit of modern philosophy which would banish God from the universe, and teach men not to pray. The idea of a God with human attributes could not be permanent. The general progress of the human mind would have outgrown it sooner or later. But one more than any other has been tended to overthrow it; that cause is physical science. The Alpha and Omega of science is the universality of law. One after another, the phenomena which have been thought to be lawless have been brought within the domain of natural law and orderly succession. Years ago the greatest thinkers saw this truth. Many years ago Dr. Chalmers said in words that modern science could not improve: "It is no longer doubted by men of science that every remaining semblance of irregularity in the universe is due, not to the fickleness of nature, but to the ignorance of man; that her most hidden movements are conducted with a uniformity as rigorous as fate; that even the fifth agitation of the weather have their law and their principle; that the intensity of every breeze, and the number of drops in every shower, and the formation of every cloud follow each other by a method of succession which, though greatly more intricate, is yet as absolute in itself as the order of the seasons."

The demand is imperative that our rationale of prayer shall be reconstructed. How shall this be done? The problem is not more difficult than those that meet us in theology and philosophy whenever we consider the relations between God and His creation. This universality of law by no means degrades the Creator; we live to-day in a world where God is working visibly and tangibly. What is this law but a determinate order of succession in phenomena? A law is not a cause; it is simply a generalization of facts. To a Christian there can be but one cause in the material universe—God. God is a being free from fickleness and caprice, changing not His plans from age to age; and the constancy of natural law is an expression of His immutable perfection. This higher idea of God brings us to a nobler conception

of providence. Providence is not an abnormal and exceptional thing—the tinkering of a bungling machine; it is the grand harmony of the universe. If the order of nature is an expression of God's will, it must have a purpose; and, with the revelation of God's moral attributes before us, we can judge what that purpose is. The all-controlling purpose must be a moral one. In the divine plan the kingdoms of this world and the kingdoms of all worlds are tributary to the eternal kingdom of Christ.

We cannot expect that God will change His purposes in the slightest particular. The ground for our expectation of answers to prayer lies in the conception of divine foreknowledge rendering possible a pre-arrangement of laws and forces. The difficulty of reconciling foreknowledge and free will is an objection against this view only so far as it is an objection to the Arminian theology in general; and therefore need not be specially discussed on this subject. Admitting foreknowledge, we admit that the state of mind of each of God's creatures was known to Him from all eternity. He could see what souls would be lifted up to Him in humble trust. Every word of prayer uttered by human ears, He heard in the council chambers of eternity. If the purpose to which all the arrangements of nature were subordinated was a moral one, then must we believe that answer to prayer is provided for in the plan of the universe. Answer to prayer is not a discord in the harmony, it is the harmony of the universe. In answer to prayer stars shine and planets roll their courses; in answer to prayer all sights of loveliness and sounds of joy come from the infinite treasure-house of divine providence; in answer to prayer all things in nature live and move and have their being.

Although the admission of a system of laws does not abolish prayer, yet prayer must take various forms in accordance with the laws relating to the results desired. God works by laws in every sphere of His activity. Some of these laws are revealed in nature, some in the Scriptures, and some remain unknown. The laws of the moral world are as unchanging in their nature as those of the natural world. Under physical laws, physical consequences follow from physical antecedents; under moral laws, moral consequences follow from moral antecedents. If a man places his hand in the fire it will be burned. The motive makes no difference; he has transgressed a physical law, and physical pain must result. On the other hand, an act prompted by an evil motive has its punishment irrespective of physical consequences. It may be over-ruled so as to be a means of great good; but the individual must suffer the remorse which follows from a transgression of moral law. Thus, certain laws in each of these two spheres act exclusively within their own sphere; yet the two spheres are not distinctly separated. There are cases in which physical and moral phenomena are blended so that moral antecedents seem to have physical consequences, and vice versa. Who can tell how large a part of our religious experience is determined by conditions purely physical? How many troubled souls would have found peace in believing if they could only have been cured of dyspepsia? Now we may desire things within the scope of physical or of moral law—things within the scope of known or of unknown law. How are our prayers to shape themselves in reference to these various classes of laws? In the moral world prayer is itself the antecedent of certain results. God has promised some things absolutely to him who has the state of mind which expresses itself in prayer. In these cases prayer can rise to an absolute demand. God's word is a promissory note which can be presented for payment. To doubt the answer to such prayers would be to charge God with falsehood. Here then prayer is omnipotent. Christ tells us that the prayer of faith will remove mountains; have we not felt the mountains of our sin rolled into the sea of forgetfulness in answer to prayer?

In other cases we pray for things which seem to be in the realm of moral law, and yet which follow not as immediate effects of our prayers, but are, in part, accomplished by means of physical events; for instance, the coming of Christ's kingdom. Just as often as we really pray, is our zeal strengthened; so that such prayers must tend to work out the desired result. But we pray for things both in the moral and in the physical world, in regard to whose laws we know little or nothing. In such cases we have no right to demand. Desire held in subjection to the will of God will find expression in an humble request. There is another class of events which are determined by physical laws, and whose laws are known. Can we pray for an event which we can predict? The experience of the Christian Church virtually confesses that such a prayer would be an impertinence. No one would pray that the day might be twenty-five hours long; that an amputated limb might be restored; that the dead might be made alive. The sphere of prayer is not limited by law, but by our knowledge of law.

Then, it may be said, the advance of science must narrow the sphere of prayer. It is an historical fact that the advance of science has narrowed the sphere of prayer, and so will it in the future. We pray for rain, for sunshine, and for favoring winds; we know not their laws, and we may pray for things whose laws we know not. But if, as seems probable, another generation shall be able to predict these

things, they will pass out of the realm of prayer. Yet, however science may advance, man never can become omniscient. The finite never can comprehend the infinite. And it seems to me that the most mysterious part of nature will ever be as now, where the physical and spiritual come in contact. Here is a sphere of prayer never to be obliterated by any advance of science.

I have said that science will narrow the sphere of prayer, yet not pervert it in the higher meaning of the word. It seems to me that we should rise from a conception of prayer as a specific act of personal petition, to consider it as an abiding spirit of trusting submission to the divine will. "Use not vain repetitions," "Your Father in heaven knoweth what things ye have need of before ye ask Him." Then follows a prayer all absorbed in the desire for the accomplishment of the divine plan, with scarcely a thought of our personal interests. Yes, even that parable of our Saviour which seems, more than any other, to point to a lower conception of prayer, teaches, when read in its true spirit, a different lesson. The poor woman beseeching the unjust judge for relief, is not an individual pleading for personal favors, but the Church militant praying that she may be made the Church triumphant. The parable teaches that men ought always to pray. "Pray without ceasing," says the apostle.

That unceasing prayer is not merely a frequent repetition of verbal petitions, but the constant state of mind in which the soul rests, trusting and submissive, upon the will of God. If a man could reach a state like this, his whole life would be a prayer, and he would find all nature an answer to his prayer. He would be in league with the stones of the field; and the beasts of the field would be at peace with him. The stars in their courses would fight against his foes. To such a man the words of the Psalmist, "The Lord is my shepherd; I shall not want," would be pre-eminently appropriate. Such a man would need no Tyndall's prayer-gauge to assure him of the reality of communion with God, or of God's love and care for His children. Such a state presupposes a depth of acquaintance with God which we have not; we must cultivate His acquaintance by talking with God of things that we can talk about. Let us not be too particular whether we pray philosophically or not. I have tried in opposition to the skepticism of the time to find a philosophical basis for prayer; but in the act of devotion philosophy may be forgotten. Indeed, the language of devotion must be different from the language of philosophy. In the act of devotion, we crave a human sympathy and love responsive to our own; we want to place our hand in a warm, loving hand; we want to feel the pulsation of a loving heart; we want to see the smile of affection beaming upon us from eyes and lips that respond to ours. One grand purpose of the incarnation is to give us a God at once human and divine. It gives to our faith and affection a being as human as ever walked with Enoch and talked with Moses face to face; it gives to our philosophy a being as absolute and changeless as pantheist or positivist could desire. Among the great reconciliations wrought out by the incarnation, not the least is that between the human intellect and the human heart—between the religious affection which craves a God of human sympathy, and the philosophy which demands a God of absolute changelessness. So let us pray for things that seem to us desirable. God demands not a sound philosophy, but a filial spirit.

"The child that cries for soaring birds,  
For moon, or sunset star,  
Is not rebuked with angry word,  
Though vain its longings are.  
If God and God is Love,  
And we His children are,  
He will not frown from heaven above  
Though e'en we ask a star."

Yes, brethren, let us ask for stars if we want them. Poor babes that we are in our weakness, we may still be the children of God. Let the child pray for toys and gingerbread; he will grow to a condition in which he will want them no longer. Let the farmer pray for rain and sunshine; he will come sometime where the twelve-fruited tree of life needs no rain to water it, and no sunshine to make it grow. Let the sailor pray for favoring breezes; he will come sometime to a haven where no stormy winds ever blow. Let the sick man pray for recovery; he will come at last to a land where sickness is unknown. Let anxious friends, watching by the bedside where life trembles in the balance, pray that that life may be spared; the friends shall meet at last where the one great family of God is never broken. Let us pray then for things we seem to need; but let the undertone of "Thy will be done" run through all our prayers, till that alone of all our earthly petitions shall blend with the myriad voices of adoration in heaven. After this manner therefore let us pray: "Hallowed be Thy name, Thy kingdom come, Thy will be done."

**GOD IRRESISTIBLE.**—As you stood some stormy day upon a sea-cliff, and marked the giant billow rise from the deep to rush on with foaming crest, and throw itself thundering on the trembling shore, did you ever fancy that you could stay its course, and hurt it back to the depths of ocean? Did you ever stand beneath the leaden lowering cloud, and mark the lightning's leap, as it shot and dashed dazzling athwart the gloom, and think that you could grasp the bolt and change its path? Still more foolish and vain his thought who fancies that he can arrest God. —Dr. Guthrie.

## VICARIOUS ATONEMENT.

BY REV. K. ATKINSON.

In the HERALD of January 15, Rev. C. H. Zimmerman has an article in which he says: "God himself became the victim who was wounded for our iniquities; and, bruised for our iniquities; that is, the divine nature of Christ suffered with the human." "The denial of this," he says, "makes vicarious atonement wholly indefensible." "There is no atonement of any kind, if God did not suffer in the crucifixion of Christ." His language claims that the vicarious suffering of the atonement could not be satisfied with the eternal Son of God, who is, really and truly, very God as much as the Father is God; but that it, of necessity, seizes the inner nature, the essential substance of Deity; and that its true height and real merit are derived from this fact.

Certain it is that my brother, in taking such a position, places himself outside of true orthodoxy, as taught by the standard authors in our own and all other evangelical branches of the Church. Our second Article of Religion declares that "two whole and perfect natures; 'the Godhead and perfect manhood were joined together in one person,' 'whereof is one Christ, who is 'of one substance with the Father.' The nature of the Godhead is one and indivisible, belonging alike and equally to each of the three Persons subsisting in it, the Father, Son, and Holy Ghost. Paternity and filiation are essential relations in the Godhead. The ideas of sonship and generation belong to the hypostatical character of Deity. The second Person in the Trinity participates in the absolute essence of God just as completely as the first Person. Whatever necessity of being attaches to the substance of Deity attaches to the hypostatical distinctions in it, because these distinctions are in and of the substance. There is an entire community of nature between the Father and the Son, as between the fountain and its stream. Both are equally divine because they share equally in the one divine essence. So far as regards the essence of Father and Son, both alike and exactly in the same degree participate in the unoriginated substance of the Supreme Being.

The term "begotten" is only descriptive of what is peculiar to the second Person and confined to Him; and the Son is begotten only with respect to His sonship, and not with respect to His nature. The term "generation" being confined to the hypostatical character as distinguished from the unity and community of essence, denotes only a relation in that essence between the Father and Son; and, consequently, no more implies a subordination, respecting the essence of the second Person of the first Person. Therefore, while the Father and Son are co-equal and co-eternal in nature, the characteristic of sonship is second to that of paternity; hence, so far as personal attitude and relationship are concerned, the Son is second and subordinate in dignity to the Father. The Son, though inferior in office or dignity of person, does not belong to an inferior grade of being to that of the Father, but is consubstantial with Him. In the incarnation, the Godhead in the person of Jesus Christ took upon Him our complete nature, bating its depravity; so that in the person of Christ are united perfect Godhead and perfect manhood. In this hypostatical union the two natures remain distinct and entire; the divine is not transmuted into the human, nor the human lost into the divine; neither are the two fused into each other, producing a compound nature. The incarnation is not the deifying of humanity, but the humanizing of Deity. It is, therefore, the divinity, and not the humanity, which is the foundation of Christian personality.

Since it is the person rather than the nature that gives character both to doing and suffering, the value of every act must be estimated from the personality, which always determines the grade of being. I may suffer in my lower or physical nature, in common with the brute, and yet the suffering has all the value of human suffering, as much as if I suffered in my higher or intellectual and moral nature; not, however, because of the nature, but because of the personality. In each case the same ego suffers, and the suffering has all the value that a man can impart. Whatever the Son of God does or suffers in either His human or divine nature, possesses all the worth that Deity can give to an act; for in either case it is God that does and suffers. Now if Christ kept the precepts and suffered the penalty of the broken law in His human nature, such obedience and satisfaction must, it seems to me, possess all the value and infinite merit that can possibly belong to any act of the supreme Jehovah; since it is God and not man that gives the obedience and satisfaction. And it follows, if my reasoning is correct, that an atonement by the eternal Son of God in His human nature possesses all the merit and value required by such an atonement, yet, all the merit it could possess if He made it in His divine nature; since it is God that atones in either case.

There is a consideration in connection with this question of the Trinity that renders my brother's hypothesis, wholly inadmissible. It must be evident that, as the trine distinction belongs to the persons and not the nature of the Godhead, the person of Christ should not be confounded with His nature. That may be affirmed of Christ's person which cannot be affirmed of His divinity; and that may be affirmed of His person which cannot be affirmed of His divinity; but we cannot affirm of His person which cannot be affirmed of His divinity.

be affirmed of His divinity; but we cannot affirm of His person which cannot be affirmed of His divinity. Hence if the divine nature suffered in the atonement, the whole Godhead suffered—including the Father, and the Spirit, as well as the Son. Such a conclusion is repugnant to man's highest reason, and in direct conflict with Holy Writ, our only sure guide in this matter, which ascribes the atonement exclusively to the Son of God.

Again, consistency requires us to believe that Christ suffered and died in the same nature; as His suffering was a consequence of His dying, and had the nature of satisfaction equally with His death. Hence, if the divine nature suffered, and also died, then God died. Brother Z. seems to assume this when he declares that "He," God, "did suffer;" and to prove that God in His divine nature suffered, he quotes Romans v. 8, containing this expression: "Christ died for us." If this passage proves that the divine nature suffered, it proves that it died; and no sooner does he utter the sentiment, than his own mind seems to take in a glimpse of the horrid conclusion, and recoils from it, and he says, in substance, God did not die; and by implication, that He did not suffer, but that He "tasted death." I had always supposed that the word "tasted" here implied actual experience and realization; that "tasted death" implied a real *bona fide*, not a superficial, *quasi* death. And on consulting authorities I find that this is the general, and so far as I can learn, the only construction put on this text by biblical writers, with the exception of Brother Z. He says, "if only the man Jesus suffered on the cross, there was gross injustice, because He was innocent." The innocence, if a ground of injustice, would apply to the atoning victim whatever his nature, even according to Brother Z.'s own showing. If, when he says "only the man Jesus suffered," he means to exclude the infinite merit that attaches to His humanity in consequence of its connection with the Godhead, every believer in a vicarious atonement will say, Amen. Such a victim would certainly be "inadequate" to atone for the sinner, and for this reason should be rejected rather than on the ground of injustice. But when he assumes that the eternal God in the divine person Jesus Christ, cannot atone for sin in that nature which He assumed for this very purpose, we think he has traveled beyond revelation, and is lost in the desert of speculation. That Jesus, who is very God, suffered and died for lost men, we fully believe; yet not in His divine, but in His human nature. We propose to give, with your permission, additional proofs against the assumption that the divine nature suffered vicariously in the atonement.

What view we take of the work, this was a most gracious period in the religious history of Christendom. Besides the rich harvest of priceless souls then gathered, these revivals stand directly connected with all those aggressive movements which are turning the world's wildernesses into fruitful fields.

## THE GROSS FAMILY.

Well known is the Gross family to all our ministers who graduated at the "Cape" seminary, after a thorough preparation in "Brush" college. A correspondent of a Provincetown paper gives the following interesting facts, concerning this highly respected and godly family of the town of Wellfleet.

And now let me tell you why I have christened this half-mountain eminence Gross Hill. At the foot of this hill a century ago, in a small house by the lake-side, lived one Thomas Gross and his wife Abigail. Abigail bore unto said Thomas fourteen children—ten girls and four boys. Ought they not in these days of small families to have a monument as big as a mountain? And be it known to all the faithful women of our land that this Abigail lived to the age of eighty-five years, notwithstanding she was the mother of fourteen children, and Thomas died not till he was seventy-seven—not such killing business after all. But they lived in a small, open house, on coarse diet, and with big fire-places. Thomas farmed his poor soil, and therefore must have worked hard to raise corn enough for sixteen mouths. Abigail wove, and the children thrived. A week since I called on one of those ten sisters. She is a smart, active, old lady of eighty-four, bent somewhat by age, but as brisk and cheerful as she was when I taught school in the red school-house near her house thirty years ago, and she nursed me through the measles which a little urchin gave me in return for a dose of birch I prescribed for him. From her I learned a little of the history of these fourteen children, whose descendants are to be found all the way from this hill to San Francisco.

One boy died in childhood. Lurana, the eldest daughter, died at 88. Abigail, "70." Sally, "93." Bethiah, "92." Thomas, "80." Hineck, "81." Rebecca, "79." Mary, living (Mrs. B. Oheman) "88." Cynthia, died at 79. Thankful, "84." Deborah, living, "80." Jonathan, "84." Maria, "79."

## RELIGIOUS MISCELLANY

**FRUITS OF ONE REVIVAL PERIOD.**  
Dr. Fish, in his "Handbook of Revivals," makes five great revival periods since the days of the apostles. The fourth of these extends from 1790 to about 1840.

Closing a historical review of this period, the writer thus alludes to the work:—  
That year (1831), the old Chatham Street Theatre, New York (a haunt of obscenity, blasphemy and vice), was purchased by a committee for purposes of worship. Two gentlemen called on the lessee of the theatre and proposed to buy his lease. "What for?" said he. "For a church." The astonished man broke into tears, and exclaimed, "You may have it, and I will give \$1,000 towards it." The arrangement was completed. At the close of a morning rehearsal, the beautiful hymn, "The Voice of Free Grace," was sung, and Mr. Tappan announced to the actors that that evening there would be preaching on that stage. A pulpit was placed on the spot where dying agonies had often been counterfeited in tragic mockery; and in front of the footlights of the stage were seats for the inquirers.

The first prayer-meeting in the theatre was attended by 800 persons. On the 6th of May the house was dedicated to the service of God. Mr. Finney preached from the text, "Who is on the Lord's side?" For seventy successive nights he preached there to immense audiences. The bar-room was changed into a prayer-room, and the first man who knelt there poured forth these words, "O Lord, forgive my sins: the last time I was here Thou knowest I was a wicked actor on this stage; O Lord, have mercy on me!" For three years this building was used for revival meetings.

That revival brought into the various churches of New York 2,000 souls, many of whom became prominent in great benevolent movements. Passing to other localities, we find Dr. Furman of South Carolina telling of revivals there in the early part of the century. Rev. Mr. Stevenson describes mighty works in Pennsylvania, and Mr. Woodward embodies in a publication "surprising accounts" of revivals in Kentucky and Tennessee, while others write of the same in Georgia, North Carolina, and almost all sections of the country, about the same time. And so "the word of the Lord grew and multiplied."

Interruptions there were during the long period now under our notice; and at some seasons (e.g., 1814 and 1831) the spiritual harvest was more abundant than at others; but upon the field as a whole, Christ was triumphing gloriously. As Dr. Gardiner Spring, of New York, remarks, the period commencing with the year 1792 and termi-

nating with 1842 was a memorable period in the history of the American church. Scarcely any portion of it, but was graciously visited by copious effusions of the Holy Spirit. At this last mentioned date (with the previous year) the city of Boston was wonderfully blessed, and four thousand converts were added to the evangelical churches. It has been estimated that from 1810 to 1840 the Spirit was poured out upon from four to five hundred churches and congregations, on an average, annually; and that during some particular years, "from forty to fifty thousand were added by profession in a single twelvemonth."

Whatever view we take of the work, this was a most gracious period in the religious history of Christendom. Besides the rich harvest of priceless souls then gathered, these revivals stand directly connected with all those aggressive movements which are turning the world's wildernesses into fruitful fields.

## OUR ENGLISH BIBLE.

The following tribute to our English version of the Bible from Faber is the more significant, coming, as it does, from the pen of a Roman Catholic: "Who will not say that the marvelous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives in the ear like music that can never be forgotten—like the sound of church bells which the convert hardly knows how he can forego. Its facilities often seem to be almost things rather than mere words. The potent traditions of childhood are stereotyped in its pages. The power of all the griefs and trials of man is hidden beneath its words. It is the representative of his best moments; all that is gentle, and pure, and penitent, and good speaks to him forever out of the English Bible. It is his sacred thing which doubt has never dimmed and controversy soiled. In the length and breadth of the land there is not a Protestant with one spark of religiousness about him whose spiritual biography is not in his Saxon Bible."

Mr. Talmage, in his paper *The Christian at Work*, hits his target right in the centre, when he says: "The Church is yet to learn that its chief work is to be done by consecrated men of ordinary calibre. Great speeches never marred a host. An eminent Scotch divine getting into the pulpit after a week's elaboration of a learned discourse forgot it entirely, and was compelled to give a plain talk which, under God, swept half his audience into the kingdom. There is an absurd call in the Church to-day for what are called 'big guns,' and but little appreciation of well-loaded rifles. The 'Swamp Angel' in the last war was a failure. It proposed to do great things, but after awhile they found it was cracked, and were afraid to use it lest it blew up. So while men of but small capacity are doing their work well, and make no fuss about it, we have a few 'big guns' half-cracked with conceit about themselves, and they blow up just when they are wanted for an important service."

## Our Book Table.

**THE ANTIQUARY.**—A Study on the Religion, Laws, and Institutions of Greece and Rome, by Fustel de Coulanges. Translated from the French by Willard Small. Boston: Lee & Shepard (Octavo, 289 pp.). This is a valuable work, either as a textbook for our higher seminaries, or for the reference library. It is a compact and comprehensive view of domestic, social, and civil life in the two great classic nations of antiquity. It considers the family relation, the municipal government, the civil and social revolutions, within them, and the final triumph of Christian civilization, with its effects upon the condition of the people.

Alfred Martin, Philadelphia, issues *ATLAS PHILADELPHIA*, by Faye Huntington—a good story of brave triumph over difficulties. Also, *MARTIN'S PATH*, through shadow to sunshine, by Mary Meeker—a story of boarding-school life.

## LITERARY ITEMS.

*The Atlantic Monthly* for 1874 will abate none of the attractions it possessed while under the control of the Osmonds. Among its features are to be two serial stories, by Mr. T. B. Aldrich and Mr. W. D. Howells; "Personal Reminiscences" by John G. Whittier; a Confessional Account of "Life in the South," by Charles Dudley Warner; "Saunterings" through Canada; a series of articles on "Finance and Political Economy," by David A. Wells; "Chapters of Autobiography," by Robert Dale Owen; "Records of a Player's Experiences in California," by Charles Warren Stoddard; "Studies of English and American Society," by E. S. Nadeau. These and other papers of interest and value warrant the expectation that the high standard of excellence hitherto maintained by *The Atlantic* will not be lowered by the change of ownership.

"Put to the Test," Mr. Charles Chamberlain's novel, just published by Henry L. Hinton, of New York, is a story of Alaska. Two biographies, volumes, promised for publication some time during the present year by the Appletons, are *Lives of Prof. S. F. B. Morse and Chief Justice Salmon P. Chase*.—Holt & Co. are soon to issue, in a separate volume, the text of M. Taine's "Tour through the Pyrenees." The lavishly illustrated edition, published just before the holidays, has been entirely exhausted—a somewhat unexpected result for so short a sale.—Scribner, Armstrong & Co. have recently brought out a new edition of Prof. A. L. Perry's "Elements of Political Economy." This is a standard text-book, and is used in a large number of American colleges, and schools of a lower grade. It has a large share, no doubt, in leaving public opinion, and in bringing about the present state of extreme Protectionist views. The present is the new edition. —Rev. Dr. Fish's elegant volume of sacred poetry, entitled "Heaven in Song," is remarkable for the fullness, as well as the care of its selections. There are nine main divisions, under the following headings: "Heaven," "The Heavenly State," "Inhabitants of Heaven," "Occupations of Heaven," "Aspirations for Heaven," "The Rest of Heaven," "Waiting for Heaven," "The Way to Heaven," and "Miscellaneous."—Dodd & Mead have lately published a book, entitled "The Women of the Arabs," by Rev. H. H. Jessup, D. D., an American missionary living at Beirut, Syria. It is a book of much interest, and thoroughly readable, especially the "Children's Chapter," which gives numerous amusing extracts from the nursery rhymes and stories of the Arab children.—*The Literary World*, published in this city by Mr. S. R. Crocker, is the only purely literary journal in the country, and both from its thoughtful and discriminating reviews, and its early and reliable news of projected publications, deserves the attention of all cultivated people. There is no better guide to a satisfactory selection of books than Porter & Co.'s have recently published a volume, entitled "Household Worship." It is by a Philadelphia gentleman, whose name is not announced, and aims to supply the need, which many feel, of a suitable collection of prayers for family worship. The book is evidently the work of a loving and reverent heart, as well as of an able writer. The petitions are all of a high regard to the great variety of occasions and circumstances in human life, and thus affords something which will be always appreciated. In addition to the prayers, the book contains numerous hymns, which have received the commendation of the ages.

"The Burghomester's Family," a story of Holland and a new writer, Christine Mulder, is a late publication of the Scribners, their excellent "Library of Choice Fiction." The preceding volumes of the series are "May," by Mrs. Oliphant; "Galania," or "The Beggars," by J. B. De Liefde; "At His Gates," by Mrs. Oliphant; and "The Story of Wandering Willie," by the author of "John Hatherton." All of these books are of great merit and interest.—Leonard Kip, author of "Arnone," has recently written a story, entitled "The Dead Marquis." It purports to be the history of the life of the Marquis de Sainte-Maure, found after death among her papers. The scenes are laid at the time of the French Revolution, during which period the Marquis was imprisoned in the Bastille, but lived to see the overthrow of Robespierre, and the end of the Reign of Terror. Mr. Kip has written the story with a capitalizing of the French style, and the tale reads like a veritable narrative of the occurrences of that fearful time. The introduction, which gives an account of the finding of the manuscript, lends a further coloring to this supposition.—"Brave Hearts," a late publication of J. B. Ford & Co., is one of the most graphic and graphic style, and has all the flavor of the rough mining life it depicts.—Matthew Arnold is preparing a new edition of his last work, "Literature and Dogma," which will contain a preface answering some of the criticisms which greeted the book on its publication.—*The Pall Mall Gazette* contains the following paragraph, descriptive of a visit paid by the German dramatist, Gustave von Putzitz, to the elder Dumas: "The room and no windows, but one side of it looked out into a large conservatory, filled with palms and other exotic plants, arranged without any attempt at order or design. On the other three sides, about ten feet from the walls, hung Turkish curtains, supported on columns with grotesque carvings; and all the furniture that was visible, consisted of Dumas's writing-table and a few chairs. Perceiving that his visitor was looking around him with an air of curiosity, Dumas observed that he had arranged his room so as to have everything that he wanted close at hand. Drawing aside one of the curtains, he showed a low couch covered with a lion's skin. 'That,' he said, 'is my bedroom. And here (drawing another curtain) is my bath-room; here my dining-room; here my dressing-room. There is my library; I do not want a large one, for all my historical references are in my own head. Two divisions of the book-case are filled with my manuscripts. I wrote them all myself, and much more besides; and yet there are fools who say I employ others to write my books. I would take more time to read other people's writing than to write myself, to say nothing of having to correct it.'

We are glad to see the whole Church in camp-meetings, in pleasure the large meetings which have been fruitful in education of Christians who would therefore the organization of every district, or every Conference, and superintendents of the churches, larger numbers of able to enjoy their gracious influences widely through the power to awaken also be felt in a places. Permit us to state that they do not on occasions of mere summer or pleasure making—either lachrymose or sales of ing to doubtful money out of the them; and especially to guard the sacred Sabbath, that neither shall it, or be desecrated, or be profane the Lord's day.

## FAMILY REFORMATION.

Permit us to urge importance of family is reason to fear that away in this direction was there a time when home religion were now. The skeptic the fashions of our day in their influence Temptations to vicious attractions to pleasures whose toward evil, the discipline, were now so powerful as to can meet these evil fully and effectually. There can be no this. Our excellen-



The Christian World.

PASTORAL ADDRESS.  
To the Ministers and Members of the  
Methodist Episcopal Church:—  
[Concluded.]  
WORSHIP.

From the temple to the worshippers is a natural transition. Methodism from the beginning has been characterized by simplicity, spirituality, and earnestness of worship. Our devout and earnest prayers, our hearty, fervid singing, our individual participation in the services of God's house, have been elements of our strength and prosperity. These have doubtless been influential in drawing the people to our congregations. They have hitherto been the natural outward expression of a happy, conscious experience in the hearts of our people; and indeed our faith, our hope, our conscious experience, can only find their proper outlet in a free and joyous worship. Stiffness, formality, coldness, and overfastidiousness are incongruous with the cheerful and fervent piety taught by our doctrines and realized by our people. Permit us to exhort you, dear brethren, to avoid any tendency to mere formality in worship. Be careful "not to neglect the assembling of yourselves together as the manner of some is."

Love the house of God and its sacred ordinances and means of grace. Come in the spirit of devout worshippers. Let your dress be plain and unostentatious in the Lord's house. Take your own part in the public service by prayer, by following the reading of God's holy Word, by singing, by joining in the repeating of the Lord's prayer. Let all the congregation sing, and, to this end, as far as possible let us insist upon the singing of our own well-known hymns to tunes familiar to the people. Let our preaching be earnest, spiritual, scriptural, accompanied by the power and demonstration of the Holy Ghost. "Hold fast the form of sound words in faith and love, which is in Christ Jesus."

CHRISTIAN PERFECTION.

We rejoice in noticing indications of a growing interest in those experiences of a higher Christian life which held so prominent a place in our earlier history. We trust God is giving to his Church a gracious revival in this direction. At one time the doctrine of Christian perfection was almost peculiar to ourselves; now it is diffusing itself among sister denominations, and many of our fellow-servants of Christ are joining with us in teaching and seeking the deeper and richer experiences of the divine life. In this we rejoice. Let us all the more give heed to this blessed doctrine and experience among ourselves. Let us be careful to adhere to the definitions and statements of the doctrine as given to us by the Fathers, and to the well-tried methods which made the experience so general and so effective among them. "Let us go on unto perfection." "Let us grow in grace and in the knowledge and love of God." "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." Let us by penitent faith seek to realize it as a present enjoyment. Dearly beloved brethren, our prayer to God in your behalf continually is, that "the very God of peace may sanctify you wholly; and that your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

CAMP-MEETINGS.

We are glad to recognize throughout the whole Church a revival of interest in camp-meetings, and have noted with pleasure the large number of these meetings which have been held during the year, and rejoice that they have been fruitful in edifying the multitudes of Christians who have attended them, and in winning souls to Christ. We would therefore earnestly recommend the organization of camp-meetings in every district, or at least one or two in every Conference, under the direction and superintendence of the proper authorities of the Church. By this means larger numbers of our people will be able to enjoy their benefits, and their gracious influences will be spread more widely through the Church, and their power to awaken and save sinners will also be felt in a greater multitude of places. Permit us also to exhort you to abstain from every appearance of evil in these gatherings of the people; let us see to it that they do not degenerate into occasions of mere social reunion, or of summer or pleasure resort, or of money-making—either by speculative purchases or sales of lands, or by resorting to doubtful methods of making money out of the people who attend them; and especially let us be careful to guard the sacredness of the holy Sabbath, that neither we ourselves shall debase it, nor be occasion that others shall profane the Lord's day.

FAMILY RELIGION.

Permit us to urge upon you the great importance of family religion. There is reason to fear that there is a falling away in this direction; and yet never was there a time when all the officers of home religion were more needed than now. The skepticism, the worldliness, the fashions of our day, are all powerful in their influence over the young. Temptations to vice and sin, fascinating attractions to amusements and pleasures whose tendencies are all toward evil, the disposition to break away from wholesome restraint and discipline, were never so general and so powerful as in our day. Nothing can meet these evil influences so powerfully and effectually as home religion. There can be no substitute for this. Our excellent Sabbath-schools,

and our facilities for general education must not be allowed to take the place of diligent, prayerful, loving, and faithful discipline at home. Let the family altar be erected in every house; let all join in reading the holy Scriptures, and in singing; let the prayer be closed with the Lord's prayer, all joining in its repetition. Let the religion of the family be cheerful, inviting, gentle, and loving. Make your homes attractive, that your children may love them, and not be easily tempted to wander away from them. Exclude from them all vices, all low and vicious literature; provide for your children good, wholesome, interesting reading; teach them to love the Church, the means of grace, and to reverence and respect all sacred and religious things; exercise, as in the fear of God, your parental authority in watching over their education, their amusements, and their associations; be not seduced into the miserable folly of sending your daughters to Roman Catholic schools. Bring up your children "in the nurture and admonition of the Lord," and God will abundantly reward and bless your care and labor by crowning your age with peace, and making your children both happy and useful in their generation.

Lastly, brethren, we exhort you "to keep yourselves unspotted from the world." We have fallen upon dangerous times. The world is rich and prosperous, and full of seduction, and fascinations; the temptations to mere formal and superficial piety, to worldliness and fashion, to Mammon worship, to false maxims and unrighteous principles of life and business, "to foolish and hurtful lusts, which drawn men in destruction and perdition," are all about us. Already many, coveting after these things, "have erred from the faith and have pierced themselves through with many sorrows." "O, men of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto ye are called; be not high-minded; but trust not in uncertain riches, but in the living God, who giveth us richly all things to enjoy; be rich in good works, ready to distribute, willing to communicate, laying up in store for yourselves a good foundation against the time to come." "Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

T. A. MORRIS, E. S. JAMES,  
L. SCOTT, M. SIMPSON,  
E. R. AMES, T. BOWMAN,  
W. L. HARRIS, R. S. FOSTER,  
I. W. WILEY, S. M. MERRILL,  
E. G. ANDREWS, G. HAVEN,  
J. T. PECK,  
Bishops of the M. E. Church.

MISSIONARY DEPARTMENT.

REV. W. ALLEN EDITOR.  
All the earth shall be filled with the glory of the Lord.—Isa. xlii, 21.

THE WESLEYAN MISSIONARY NOTICES, for January, contains the portrait of Rev. David De Silva, one of the leading Singalese ministers in South Ceylon. For more than thirty years he has been very successful as an itinerant minister on the circuits of Ceylon. He is an eloquent, earnest, convincing speaker, and a learned, able debater. The champions of Buddhism feel their inability to meet him in public debate. His literary productions are numerous, and of a high order. He is now engaged in translating Annotations on the New Testament, prepared by several missionaries, for the Religious Tract Society.

The Notices contain the Rev. Luke Wiseman's report of his visit to the Italian churches. The report is of thrilling interest, and we wish we had space to spread it before our readers. He found the Italian churches, under the general superintendence of Rev. Mr. Piggott, in a most prosperous condition. At Bologna, he met Dr. Vernon, superintendent of our missions in Italy. He says, "Dr. Vernon resides here, and I had two conversations with him. I was glad to find him perfectly prepared to work harmoniously with us, so as to avoid clashing of interests. Of course, in Rome and Naples, and one or two other large cities, there is scope for both English and American Methodism. Arrangements have been made with regard to smaller places, that where we have a work our American brethren will not come, and vice versa. Dr. Vernon has six agents employed, but finds some difficulty in procuring a sufficient number of men." So English and American Methodism is working harmoniously in regenerating Italy.

SOUTH AFRICA.

Rev. Ralph Scott, a veteran Wesleyan missionary, writes from the Natal District, Coolie mission, and gives some important facts respecting that mission. Already there are more than 6,500 Coolies there, and more than 1,000 are applied for and will be there soon. Besides, immigration from India has commenced again, and is likely to increase yearly. Owing to this great influx of Coolie and Indian population, this mission at Natal becomes one of great importance, and for sustaining it efficiently, our Wesleyan brethren will make all necessary provision.

INDIA.

Rev. W. J. Gladwin, of Cawnpore, writes to Mission Rooms: "Our work here holds well on its way. The English work has all the peculiarities of the work at home, with a few

peculiarities of India, but it is a prosperous and permanent field. A Mohammedan priest was happily converted in our prayer-meeting. Another Mohammedan who has long been preaching against us has renounced his religion and is now desiring baptism."

In the Madras and Mysore Districts, India, the Wesleyan missionaries are gathering a rich spiritual harvest. Rev. J. C. Sowerbutts describes a thrilling scene, when Dr. Gell, Lord Bishop of Madras, distributed certain prizes to the students of one of the schools. "The dear girls," he says, "sang two hymns, and I thought I never heard voices so sweet. That scene I shall never forget. There were fifty-six heathen girls sweetly singing the praises of Jesus; and all around, and filling up the doorway, were their parents and friends, bearing the heathen marks on their foreheads and breasts, all attentively listening to the songs of Zion."

EAST TENNESSEE WESLEYAN UNIVERSITY.

A writer in the Methodist Advocate, signing himself "A Visitor and Patron," gives the following notice of our young but flourishing university at Athens, Tenn.:—

"This institution closed its last session on the 24th ult. The term was a prosperous one. The number of students in attendance was good, and the motto seems to have been thoroughness in the branches taught, and rigid mental and moral discipline. There has been, therefore, a real advancement throughout the whole university. The average standing of the several classes at the close of the term showed a higher grade of scholarship than was reached the previous year. The friends of the university, who have any knowledge of the small working force in the number of teachers, and the amount of hard work done by them, must feel a high degree of satisfaction over the results of the past term. The same results aimed at in the future, that were realized the last session, will make the East Tennessee Wesleyan University second to none in its claims on public patronage, and fully equal to the best institutions of its kind. Parents and friends of the institution can send their children to this school with full confidence that special care and effort will be exercised for their mental, moral, and physical welfare. The health and also the social surroundings of the student are by no means forgotten by Dr. Dean, the worthy president of the university, and his co-laborers in the work of teaching. The Methodist Episcopal Church should not forget that this university, at Athens, Tenn., is peculiarly its own. It was especially established to educate her sons and daughters. Our prayers, sympathies and patronage are due this institution. Morally, therefore, we are not at liberty to neglect our duty, weaken our effort, nor scatter our forces by sending our children to other institutions, or neglect to send them at all, so long as we have an institution of our own well governed and managed as the East Tennessee Wesleyan University is."

TEMPERANCE.

An accurate friend, whose statements on the following subject are, *ex-officio*, reliable, he having been connected with the Bureau named, writes thus:—

"In Zion's Herald, of January 15, appears a statement that, 'according to the report of the Special Revenue Commissioner to Congress, the sales of retail liquor dealers over the counter, in 1867, amounted to \$1,483,492,665, almost one thousand five hundred millions.' The statement is based upon a table prepared by Mr. Edward Young, who is now Chief of the Bureau of Statistics at Washington, and who has explained over and over again in writing, and in conversation, and, as far as possible, through the press, that the sum above named did not refer to sales of liquor merely, but included the sales of groceries and other merchandise sold by persons who paid special taxes as retail liquor dealers, under the Internal Revenue law.

"Even if this explanation had not been made, it would be easy to show that the statement is absurd, as well as untrue. For example, it would be a liberal estimate to say that the value of fermented liquors of all kinds sold during the period indicated, was \$125,000,000, and the value of all wines sold was \$103,000,000. Deducting the sum of these amounts from that contained in the statement quoted above, and we have, say, \$1,260,000,000 as the value of the distilled spirits sold. A gallon of liquor is estimated to contain 60 'drinks,' which, at an average price of 15 cents each, would yield \$9 a gallon. Dividing \$1,260,000,000 by this amount (\$9), and we have 140,000,000 gallons of distilled spirits, which, for the fermented liquors and wines above mentioned, must have been consumed in order to swell the sales of retail liquor dealers to almost \$1,500,000,000.

"From a careful and somewhat extended examination of this subject, we believe that the consumption of distilled spirits of all kinds in the year 1867 was considerably less than 100,000,000 gallons, and this includes all that was used for scientific and mechanical purposes, and in the preparation of patent medicines.

"After making all proper allowances it is doubtful if the sales of wines and liquors of all kinds, whether foreign or domestic, made over the counter, or in any other way, by retail liquor dealers, amounted to even \$1,000,000,000."

Commercial.

BOSTON MARKET.  
WHOLESALE PRICES.  
Feb. 5, 1874.  
FLOUR—Superfine, \$2.50 @ 6.00; extra, \$2.25 @ 5.75; Michigan, \$2.20 @ 5.75; St. Louis, \$2.00 @ 5.50; Southern, \$2.00 @ 5.50; Corn—Old Yellow and Mixed, 50 @ 97; New, 50 @ 85; R. Bush.  
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RICE—10 @ 30; 10 @ 30; 10 @ 30.  
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## THE WAY IT IS TO BE DONE.

In a Church not far from Boston, by sending cards to every individual communicant, four times a year (better if oftener), and to the regular attendants upon divine worship, without any public demonstration, with only a calm, clear explanation of the various claimants upon their bounty, with no pressing solicitations, or aid from agents, very

Some will suffer. There are men who go to poor societies, among sparse populations. The love of Christ constrained them to go, and constrains them to stay. Those few sheep in the wilderness are their master's sheep. He who would gather together all his scattered flock in one fold, works

Dr. Curry's Life of Bishop Doane. Carl finds a fitting reviewer in Dr. E. O. Haven, the co-editor and successor to Clark in the principaship of American Seminary. After a brief history of education in the Methodist Episcopal Church under Asbury and his immediate successors, down to the great educational founder, Wilbur Fiske, a rapid and highly instructive sketch of the boyhood, student, professorial, ministerial, editorial and episcopal life of Bishop Clark is given, with such philosophical remarks and generalizations as are natural for the inductive mind of the reviewer. Every young preacher, yes every young man, should read the review and the biography in order to correct the pernicious mistake that only genius can become eminent. Here we have a persevering, plodding student, a thorough and laborious teacher; a painstaking, earnest preacher; a careful and methodical writer.

ism, instead of atheism; as theologians supposed when the theory was first suggested. He admits that it has been in bad company, and so lost, in a measure its theistic reputation in the hands of the author of the "Vestiges of Creation," and of Spencer, who attempted to make it grind out all the spiritual phenomena of history; yet nevertheless, he is true to his belief, entertained during thirty years, that this hypothesis represents the real history of God's activity in creation. In giving the great names of the *pros* and *cons*, he mentions that of the great astronomer, Proctor, who has recently lectured in the Lowell Institute, as possibly against the theory. We cannot condense into a square in a newspaper the cumulative arguments which the reviewer piles up to prove that the universe is one, and the God who presides over it is one.

had been cruelly put to death. The "beautiful South-land," "clerical-slanderer," "willful calumniator," "issues of malice and vituperation," etc. etc. As the editor adds no "improvement" to his discomfited article, we will venture to close with a few reflections. It is a pity that an old negro was cruelly beaten to death. We should be sorry if the old college friend of Dr. Wentworth, Dr. Collins, should be blamed, or his Episcopal prospects be disturbed for telling a tale on slavery, that was a matter of common fame at the time of his writing it. Although the editor of the *Holston Methodist*, and that told by Dr. Collins, to refer to one and the same event, the discrepancies are no greater than usually attach to matters of fact. It is notorious that six men will stand by a story, and each will give a different account of it, agreeing in nothing, perfectly, but that a man was killed. The question might arise whether the story told by the editor of the *Methodist* and that told by President C. did not refer to altogether different affairs, and the query might be started, what was the cause of the quarrel? The answer, of course, is, we would not. And some have

Admiring the good scholarship of many successful oarsmen, and even victors at regattas, any sensible man can see that a pre-eminent and highly esteemed prize is cherished throughout the year, trained for sedulously by hours of daily service, with the tremendous strain and excitement of the

Our readers in the Providence Conference will please bear in mind that the New Bedford District Conference holds its session at Wellfleet, Feb. 9-11.

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That series of lectures before the Theological School of Boston University during the past season, which have excited the liveliest attention on the part of students and the public generally, have been the pastoral addresses of Dr. T. J. Vincent, and the discourses delivered on four days of last week, at noon, by Dr. J. H. Vincent, on the Sabbath-school in its relations to the minister and his work. Both series were eminently practical, profusely illustrated, largely experimental, and full of abundant points that leave an ineffaceable impression. Dr. Vincent was never happier, and he never had a more important or appreciative audience than the young theologians that drank in his instructions, and often cheered him to the echo. They will be better Bible students and teachers, and better pastors every way, for the hearing of these suggestive and instructive practical discourses. Dr. Vincent has filled up the remaining portion of his time in this vicinity in addresses at conventions held in Newton—one a union gathering, very fully attended, and one our district meeting, of which we shall hear from the Secretary. The Doctor has without effort, secured for himself a very warm welcome, whenever he is able to come in from the circumference to the "Hub."

The late South Carolina Conference, which met two weeks since in Columbia, S. C., occupied by invitation the Capitol of the State, and held its sessions, its anniversaries, and religious exercises in the Assembly Room of the State House. Dr. Cobble, who was present, thus philosophizes in his paper upon the strangeness of the fact as connected with former events. "What a change! Just think of it, an Annual Conference of our church, transacting its business, singing, praying, preaching, and shouting in the State House of the city in 1874, where the first ordinance of secession was drawn up, and passed in a preliminary meeting, and the South Carolina left off in the secession movement, and yet was the first of the Southern States to invite us to hold an Annual Conference in its capital. Surely the world moves, and changes as it moves. The change indicates progress in the right direction."

The newspapers are full of items in reference to the Presidency of Wesleyan University, and nearly every one that we have read, contains serious errors of fact. Dr. Cummings has offered his resignation, but it has not as yet been accepted by the Trustees. The name of no candidate, therefore, has been presented to, or considered by the Board. There is a tribute of respect, and a recognition of services to be rendered to Doctor Cummings, for the great work he has accomplished, before we begin to proffer our welcome to a coming man. The presumption is, that Dr. Cummings will press his resignation, although no official information has been received to this effect. The Faculty united in a request that the Trustees that he should be elected to a professorship after his resignation of the duties of president had been received.

Our request for a contribution to enable us to continue the HERALD to certain subscribers whose affections, in person or fortune, rendered the payment of their subscription impossible, brought us, the next day after its publication, a check for \$25 from a member of the Wesleyan Association, who not only freely gives much of his valuable time to the important Church work connected with the hands of the Association, but already sends the paper to several subscribers. The next mail brought us another touching appeal which we were only too happy to meet, and to place the case on our friends' list. We readily dispose of more money in this direction, and thus bring a world of comfort into depressed homes.

The sensation that followed the decision of the City Solicitor against the legality of the election of women upon the School Committee of our city, is entirely surpassed by the greater indignation of the community at the vote of the majority of the Committee itself, unseating the four elected lady incumbents. There is certainly a very persistent, and quite general demand for "a place for the women," in that branch of the public service, for which, of all others, they are eminently fitted. If women are the best teachers of childhood, and outgrow the males in this office, there is a marked propriety that the supervision of institutions so largely instructed by their sex, should be in part, at least, in their hands.

The Mathewson Street Methodist Episcopal Church honor themselves in their appreciation of their thoughtful and devoted pastor, Dr. D. A. Whedon. He preached a specially instructive sermon on the Sabbath of December 21, 73, upon "Christian Liberty in Things Indifferent," which treats in an eminently practical way upon a subject of no little difficulty and of a very wide application, embracing, as it does, the questions of amusements, and the gratification of taste and the appetites. His people thought it was a little too selfish to enjoy it all alone, so they have published it in a neat tract form. The wider the circulation it, the more good they will do. We shall clip from it for our columns hereafter.

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Dr. Andrew McKenna, of the Harvard Street Methodist Episcopal Church, Cambridge, for personal reasons, having concluded to request a removal of his pastoral relations at the next Conference, the last Quarterly Conference, in a series of very appreciative resolutions, referred to the present prosperous and spiritual condition of the Church due largely to his zealous labors, expressed their regret at his proposed removal, and commended him cordially to the people whom he may be, in the providence of God, called to serve.

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Our readers are placed under special obligations to Mr. Thomas B. Lindsay, of the Senior class, Wesleyan University, for the admirable report he has given them of Prof. Rice's sermon on Prayer, printed on our second page. We need not ask our subscribers to be sure and read this clear and eloquent discourse. If they glance at the opening sentences they will not leave it until it is completed.

If Colgate and Company could in any way connect the odor of their "Cashmere bouquet," either as embodied in their delicate toilet soap, or in their highly fragrant handkerchief perfume, with their advertisement in our paper, the first thing that would be noticed upon its opening would be that finely scented corner where they spread out their score of grateful scenes. If there are any more delicate or lasting perfumes than those manufactured by the Colgate Company, we are blissfully ignorant of the fact, and are happily satisfied with the wonderful compounds of this renowned house.

Valuable temperance items from Rev. H. W. Conant came too late for insertion in this paper. They will appear next week.

**Pastoral from Bishop Peck.**  
To the Pastors and Laymen of the Methodist Episcopal Church in the Providence, New York, Vermont, Rocky Mountain, Nevada, California, Oregon and East Oregon and Washington Conferences.

DEAR BRETHREN:—As your Superintendent for the time being, allow me to express the deep interest I feel in your relations to the Missionary work of the general Church.

You need not to be informed of the urgent entreaties from the large and numberless fields opened to us by the providence of God, nor that our appropriations have been made with the most rigid economy, by no means measuring up to the full import of the high and holy commission which we have received from our Divine Master. What, then, dear brethren, is the least that we can do? Surely, not a penny less than the sum asked of us by the wisest and broadest representative authority known to the Church.

You may have taken these collections and raised not only all that has been asked of you, but above that, all that you ought to raise. Then it is my joyous privilege to unite with you in praising the Lord.

But if the collections taken have fallen below your just proportion and full appropriation, I entreat you, do not let the matter rest there, but rather beg from house to house until God and your own souls shall say it is enough, for this year.

For the collections yet to be taken, I beseech you, brethren, let the arrangements be most thorough; let pastors and committees meet and form their plans in the spirit of consecration and prayer; let the missionary prayer-meeting be supplied with stirring facts from every part of our vast field, and the people be trained to monthly as well as annual giving; let the Sunday-school be roused and perky organized as a missionary power; let the rich give of their abundance, and the poor spare a little for God; let all, old and young, "come up to the help of the Lord against the mighty;" let the Presiding Elders make searching inquiry, not at one only, but at every Quarterly Conference, and absolutely know that this great work is thoroughly done; let an average of, at least, one dollar per member, and fifty cents for each Sunday-school scholar, become the standard everywhere, and then our triumph will be grand and glorious in the sight of heaven and earth.

Your affectionate pastor,  
JESSE T. PECK.  
San Francisco, Cal., Jan. 10, 1874.

**NOTES FROM THE CHURCHES.**

**METHODIST.**

**Massachusetts.**—At our Church in Everett, the missionary collection taken last Sunday, proved to be double that of last year. Four persons came forward for prayers in the evening.

At Mt. Bellingham Church, Chelsea, the Lord is still saving souls. During the past month thirty-five have sought the Saviour; on Sunday last ten were baptized and eight said, "Pray for us!"

At the First Methodist Episcopal Church, Taunton, a very gracious revival is in progress, having commenced during the week of the males in this office, there is a marked propriety that the supervision of institutions so largely instructed by their sex, should be in part, at least, in their hands.

The Mathewson Street Methodist Episcopal Church honor themselves in their appreciation of their thoughtful and devoted pastor, Dr. D. A. Whedon. He preached a specially instructive sermon on the Sabbath of December 21, 73, upon "Christian Liberty in Things Indifferent," which treats in an eminently practical way upon a subject of no little difficulty and of a very wide application, embracing, as it does, the questions of amusements, and the gratification of taste and the appetites. His people thought it was a little too selfish to enjoy it all alone, so they have published it in a neat tract form. The wider the circulation it, the more good they will do. We shall clip from it for our columns hereafter.

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**Maine.**—Rev. L. D. Wardwell, President, Elder on the Rockland District, has purchased a house in Rockland, and will move there at once.

Good reports come from various parts of the Bangor and Bucksport Districts. Some of the revivals previously reported on the Rockland District still continue. At Union and Rockport there is but little, if any, loss of interest. Camden reports conversions and increasing interest. At Sheepscot Bridge a revival is in progress. A score or more of conversions are reported from Wiscasset, and the work still going on.

In Rockland there have been conversions every week for five months. Lately the work has broken out with great power. Some of the wildest and most dissolute young men in the city have been converted. The work also includes the aged and middle-aged. Meetings have been held day and evening for two weeks past, and the church has been crowded.

It has been suggested that the new campground at Nobleboro' be called "Haven Grove."

The proposed plan of a re-union between the East Maine and Maine Conferences next May has fallen through, according to report.

At different points on the Orland charge, a considerable revival interest prevails. Some twenty or more have professed conversion.

A series of meetings, held since last November at North Castine and South Penobscot, have resulted in great good. For miles around the people flock "to hear the Word." The old class has increased from half a dozen to about fifty. Among the converts are some of the most reliable citizens of the place, and the erection of a church is contemplated.

Increasing interest is reported at Bucksport village, where five persons recently manifested a desire for great power. At Orrington Centre and South Orrington.

Our correspondent, "Silo," in East Maine, from whose letter most of the above items are taken, writes as follows upon an important subject:—

"Times are very dull and hard. Unless official Boards make great exertions, there is danger of great shrinkage in preachers' salaries. I am sure the good brethren who are struggling along on their charges will bear witness to this fact. What is needed is a more thorough system of finance. It is really too bad to make the poor preacher a steward, class-leader, and collector. If the brethren of our official boards would adopt the financial plan in the Discipline, and go at it at the beginning of the Conference year, and push things faithfully, there could not be great deficits at Conference time, and these charges would 'bud and blossom.' Let me exhort a bit: O ye stewards, do your work like men that must give account to God for your stewardship. Don't take the pluck out of your preachers by making them collectors. Go and get the money yourselves, and let the preachers go about only to do their legitimate work as pastors of the flock of Christ. It rests with the laymen of the East Maine Conference to make it the garden of New England."

**New Hampshire.**—Rev. H. L. Kelley, pastor of the Chestnut St. Methodist Episcopal Society, Nashua, received recently a beautiful gold watch from the people of his society.

Rev. V. A. Cooper, pastor of the Main St. Church, Nashua, has been remarkably successful in working up the finances of his society. Some \$20,000 worth of stock in the church edifice, held by various parties in Nashua and elsewhere, has been generously given to the Church. Of the \$20,000 remaining, there are subscriptions covering all but about \$4,000; when that is secured the doxology can be sung with a Methodist shout.

An encouraging religious work is in progress at Gilmanton, N. H. Our Church united with the Congregational brethren in services during the Week of Prayer. Several conversions occurred, and meetings have been held nearly every evening. About fifteen have expressed a desire to become Christians.

**Vermont.**—Revivals are reported in our churches in Newport Centre, Mt. Holly, St. Albans Bay, and Williamstown.

The old Methodist parsonage in St. Johnsbury has been sold for \$4,500.

Rev. J. McC. Fulton reports a very gratifying condition of things in his charge in Bradford. During the Week of Prayer some backsliders were reclaimed, and a few sinners converted; the meetings have been continued with good success. On the evening of January 13, the pastor and wife were surprised by a company of their friends, and received an elegant silver tea-service, besides various other things.

Rev. S. C. Fulton is supplying Waverly, Pa.; and since his departure, Rev. J. McC. Fulton has served the Fairlee charge, Sabbath afternoons.

At Underhill, two new classes with an aggregate membership of 44, have been recently formed. At one of these points, upwards of \$1000 have been secured towards erecting a small chapel.

Rev. D. P. Hubbard, of Williston, had a slight attack of paralysis, January 17, not affecting, however, his hearing, sight, or mental faculties.

The revival at St. Albans Bay continues with increasing interest. New subjects are added at the altar, and every evening. One man of seventy-five years has been saved from as many years of sin; a marvelous trophy of divine grace. A deep and extensive conviction of sin prevails throughout the community.

**Connecticut.**—An encouraging work of grace has commenced in our Church in Rockville, Conn. Within a few days twenty-two have presented themselves at the altar as seekers of pardon. Others are seeking purity and power.

**New York.**—A correspondent in Rochester writes of an original combination of the beautiful and useful. He says: "Methods of Sunday-school entertainment do not bear repetition. New and original plans, from promissory of interest and good, command a pre-eminence. At the Sunday-school of the First Methodist Episcopal Church in Rochester, a novel, simple and useful substitute was adopted last Sunday for the annual festival. Christmas-trees, concerts, etc., have all been tried, but the simple device used on that occasion gave the most unbounded satisfaction. As there is no patent upon the plan, we give it for the service of others. The superintendent, Jas. Vick, esq., the great friend, had prepared for each scholar and teacher a package of visiting-cards, with each name beautifully engraved thereon. At the time named these cards were distributed, and created, by the utility and novelty of the present, a beautiful sensation. In addition to these personal gifts, each class was presented with a neat, green card-board, upon which was engraved a list of the names of the scholars engaged on visiting-cards

and pasted on the board. These card-boards are to be hung in a frame in the school-room, and at every quarterly review are to be officially examined, that the names of those who have left may be removed, and those joining the school may be added. This plan provokes personal inspection, creates social interest, and secures accuracy of record. This school numbers in actual attendance over five hundred members, is ably directed, and has the practical testimony of the pastor's interest, Rev. D. H. Miller, who teaches regularly one of the Bible classes.

Dr. Nelson, of the Book Room, came near receiving serious injury from an accident while attending the South Carolina Conference. He went upon the platform to talk with Bishop Ames, and stepping back toward the edge he fell caught, and he fell nearly four feet, striking a sharp corner with the whole weight of his body. He was taken up and placed in a chair but soon fainted, and was taken to his temporary home. He was able next morning to address the Conference, though suffering from pain in the wrist and intercostal rheumatism. If he had fallen two inches further, his head would have hit the stove, and fatal might have been the result.

**Illinois.**—Rev. B. Applebee, of Torrice, LaSalle County, writes: "There have been interesting meetings conducted in the Methodist Episcopal Church of this charge for four weeks, and still increasing in interest. We request the prayers of all God's people."

**GENERAL.**

Rev. J. H. Archibald, of Bristol, Vt., has accepted a call from the Baptist Church, West Cornwall, Vt.

The Baptist church in Hinsdale, N. H., was dissolved on Tuesday, the 13th inst. A debt of \$4,200 was raised, so that the house was made a free will offering to the Lord.

Rev. A. B. Lyon, of Ferrisburgh, Vt., has accepted a call from the Congregational Church in South Royalton.

Rev. Prof. Webster has declined his call to Troy, and accepted the presidency of Middlebury College, Vt.

The High Street Baptist Society in Great Falls, N. H., have extended a call to Rev. D. H. Stoddard, of Athol, N. H., to become their pastor.

Rev. Mr. Steele has taken charge of the Baptist Church in Sharon, Vt.

Rev. J. C. Andrews, of Newton Theological Institute, who has been preaching three months with the First Baptist Church at Goodwin's Mills, Me., has accepted a call to be their pastor.

Archdeacon Denison preached recently in London, after an elaborate ritualistic ceremony with incense, banners and processions, from the text: "Whosoever shall confess me before men, I will confess him before my Father who is in heaven." The words authorized the practice of auricular confession.

**Letter from Kansas.**  
ITS CHURCHES.

I have secured the latest official reports of the principal religious denominations in this State except the regular Baptist. The Episcopal Church has 30 parishes, some of them holding service only a part of the time, with about 25 ministers in active service, and nearly 1,100 members; the average salary received is \$1,000. They are mostly Low Church, and are presided over by Bishop Vail, a devoted Christian minister of liberal views.

The Congregationalist Churches number 109, supplied by five regular pastors, 72 acting pastors, and 3 licentiates; leaving 23 churches without even a supply. The membership is 3,873. Of the 72 churches reporting, 8 report a salary of from \$1,000 to \$2,500, and 10 from \$500 to \$750; leaving 54 churches paying under \$500. Whether salaries in all cases were paid or deficient is not stated. They have a few strong churches, but a large proportion are small. The regular Baptists were probably stand next in numbers. In the absence of statistics, we put them at 4,000 members with the usual amount of push and energy characterizing that denomination, and yet having but few churches of much strength.

The Presbyterians have considerable prominence, though not much larger than the churches already named. They report 117 churches, and a membership of 4,666. The salary of 7 ministers is from \$1,000 to \$2,500, and 6 churches report from \$500 to \$950, leaving 104 churches paying less than \$500.

The Methodist Episcopal Church, including the Kansas and South Kansas Conferences, report in the Minutes of 1873, 180 appointments; many of these being circuits, 800 churches would not be far from the truth if reported as other churches report. The membership is 15,983 to which add 373 local preachers and 144 preachers on the Conference roll, and we have a total of 15,490; adding probationers, 19,290 members. The salary of 29 of the preachers (including the 8 Presiding Elders) was fixed at from \$1,000 to \$2,500 and 21 of these received their salaries in full. The salaries of 104 preachers were from \$500 to \$950, but only 33 paid in full. Thus 65 or about one third of the churches paid from \$500 to \$2,500, the other two-thirds paying less than \$500.

The general financial and religious outlook of the churches of Kansas is not as good as we could wish but we should consider a few things:

1. The State is now having been admitted to the Union in the Winter of 1860-1 with a population of about 100,000.

2. Its religious condition may be greatly affected by the previous agitation and troubles, and again by the war.

3. The present population is not like that of New England, compact; but 400,000 inhabitants are scattered mostly over a State 200 miles wide by 400 miles long, leaving much of the Church work on the frontier.

4. The population of the State is made up from not only all parts of our own country, but all the nations of the world are represented.

5. A great many who come here are so carried away with the great prospects of free land, and commerce, and wealth, that they forget their religious obligations; and yet the churches have named, and are in a few smaller denominations, are doing a great and good work in laying foundations for the success of our churches in the future.

It will be seen that the Methodist Church has a large share of responsibility in this work, having membership exceeding that of all other denominations by nearly 2,000, without counting probationers. We greatly need and could make good use of twice or three times the amount of missionary money now received. New settlements open every spring needing immediate attention. And many of our men are laboring on a small compensation who should have help at once.

By a ally type, or pencil, I am made to say in a former article that "land near towns is worth from \$30 to \$50 per acre;" I mean (should) that \$30 to \$50 per acre. C. H.

**CORRESPONDENCE.**

**Letter from Virginia.**

The present Conference year is drawing rapidly to a close, and as is usual at such periods, an inquiry is, "Where will I go?" from the ministry; from the laity comes the question, "Whom will we get?" A trying time is this for itinerant souls, a period of fear, trembling, and ministerial nervousness. The closing month of a Conference year is generally productive of more "shakes" than in certain families, than a year's residence in the lowlands of the Old Dominion.

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## THE SUNDAY SCHOOL.

Sunday, Feb. 15.  
First Quarter.

Lesson VII. Exodus xii. 21-30, 51.

BY L. D. BARROWS, D. D.

JEHOVAH'S PASSOVER.

21. Then Moses called for all the elders of Israel, and said unto them, Draw out and take a lamb according to your families, and kill the passover.

22. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning.

23. For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

24. And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25. And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

26. And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27. That ye shall say, It is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

28. And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

29. And it came to pass, that at midnight the LORD smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle.

30. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt: for there was not a house where there was not one dead.

31. And it came to pass the selfsame day, that the LORD did bring the children of Israel out of the land of Egypt by their armies.

Nine successive and marked judgments from God were not sufficient to work in Pharaoh more than momentary repentance and submission. But in this contest God was not to be defeated. Every successive stroke of His served three purposes; it showed the Israelites that His word and power could be trusted in all emergencies; it demonstrated to Pharaoh that he was a bootless warfare; and showed the nothingness of all the Egyptian gods in the hands of the great Jehovah. His method of punishment seemed to aim especially at the overthrow of all their deities. This He had said He would do.

"Against all the gods of Egypt I will execute judgment: I am the LORD" (verse 12). Behold the goodness and severity of God! He instructed, corrected, encouraged, and punished all at once. The Jewish rabbis say that "when Israel came out of Egypt, the holy blessed God threw down all the images of their abominations, and they were broken to pieces."

They who worshipped the Nile, beasts, insects, fire and tempest, had now opportunity to see what helpless and insignificant things these were, in the hands of Israel's God. But the victory is not yet complete. God is not yet acknowledged, and Pharaoh is not yet humbled. Preparations are now to be made for that heaviest blow of all, that would finish the work of "letting the people go"—the blow that sent out that awful midnight cry, when the pride and joy of each household fell before the destroyer. Moses called for the elders of Israel, who were the official organs of the people, through whom it was natural and easy for him to communicate.

Draw out and take you a lamb—choose or select from the fold a lamb was the first step in the preparation of the Lord's passover. As this lamb was the paschal, or passover lamb, it was called the "Passover;" just as it is said, "That rook was Christ," and the bread and fruit of the vine "is my body and my blood." This slain lamb, by whose sprinkled blood alone we are saved from the just penalties of God's holy law. Hence, St. Paul (1 Cor. v. 7), calls Him, "Christ our Passover." Many points of analogy are noticeable. The selected lamb was innocent; suffered not for itself, but for others. It was meek and unresisting; not a bone of it was broken. It was eaten with bitter herbs, etc. The penalty of sin is death—death in its most dreadful sense; and so, without death, or the shedding of blood, there is no remission. God's integrity will always be honored along with His love. His law had claims, which forbade indiscriminate and unconditional pardon.

Shall take a bunch of hyssop, a plant growing about a foot and half high, having bushy stalks terminated by spikes of flowers, often used for sprinkling. It grows plentifully on the mountains about Jerusalem. A species of it grew in Egypt, which is said to have been much used for food by the poorer classes. It possessed also noted medicinal qualities. "Purge me with hyssop," Ps. li. 7. It is a striking coincidence too, that it was used to convey the sponge filled with vinegar to the Saviour's lips in His death agonies (John xix. 29). So Roman soldiers, pushed on by Jewish hate, undesignedly helped to fulfill the prophecies, types, and shadows.

And none of you shall go out at the door; but not to be perpetuated, as the reason for it did not longer exist. It is supposed by some, that this exclusion was then enjoined to prevent suspicion that the Israelites were themselves involved in the slaughter of the Egyptian

first-born. It is supposed that Isaiah (xvi. 20) alludes to this circumstance when he says: "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast." But, whatever the reason was, all who expect God's salvation must abide by the terms on which He offers it, however small and insignificant they may seem.

When he seeth the blood upon the lintel, would indicate that some physical, subordinate being was to pass along as the destroyer, but this was not certain; as any visitation of God, by the use of His own spiritual power, is in the Scriptures often personified, and even called His "angel," when evidently nothing more is meant. That term is sometimes used to denote only office, and not a being. Winds, pestilence and fire are thus often personified.

The Psalmist (Ps. lxxviii. 49) calls these Egyptian judgments "cylinders." So Luke (Acts xii. 23), calls the divine visitation that smote Herod, "the angel of the Lord." God's power can go forth, either with or without any visible organism. Should it be asked, Why then was the blood necessary on the doors? we reply by asking, if Infinite Wisdom needed to be told where the Israelites dwelt? All means have respect to the human, not the divine. In verse 29, the language is different: "The Lord smote all the first-born in the land of Egypt." It is enough for us to know, with eternal thanks, that neither Jehovah nor any of His angels, or messengers can destroy, where the appointed blood is sought and used; but to violate orders is destruction.

Observe this thing for an ordinance forever. It is easy, natural and common for mankind to forget, even good and important things. Hence God Himself has instituted memorial occasions to aid us kindly in our infirmities. Sometimes, to forget is to perish. Let the physician forget his remedies, the engineer his safety-valves—what then? The original Sabbath was a standing memorial of the Creator and His creation; as is the Christian Sabbath of the completed work of the Saviour and His resurrection. In like manner, this movement of two millions of Abraham's seed out of bondage into the promised land was too great and significant an event to be forgotten by that people, until Shiloh came, and supplemented it with, "This do in remembrance of me."

What mean ye? is a hint at what children will naturally ask; what they should know; and what parents should teach them. All Christian doctrines and usages should be carefully, familiarly and easily explained to children. These they will understand tolerably, much younger than is generally supposed. Earlier and more careful attention here, would prevent much youthful waywardness, alienation, and final skepticism, with family sorrow. Don't suppress, but encourage these youthful inquiries; they are the seeds of life eternal. The sacrificial nature of this passover will be easily understood by childhood, and greatly aid to comprehend Christ's atonement—our Passover. He had prepared and eaten this Jewish passover with his disciples on Thursday night (as we reckon it), and on the following morning (which the Jews reckoned the same day), He, "The Lamb of God"—our Passover, was slain.

Jesus, our Passover, was slain, and has at once procured Freedom from Satan's heavy chain, And God's avenging sword.

The people bowed the head and worshipped. Thus they received, assented to, and adopted all these communications of the elders. There was no murmuring nor haggling now. Overwhelmed with these awful manifestations of God, all other gods confounded and swept into oblivion, they require no prompting to follow Jehovah's lead. Can they ever forget?

Did as the Lord had commanded Moses. On this—their prompt, entire, and cheerful obedience—hung all their hope, as do ours. It is noticeable that all God's threatenings and promises, so far as they have to do with knowledge transpired, have been uniformly conditional, whether so expressed in words or not. His threatening to destroy Nineveh, and promise of this land to the bondmen of Egypt may seem not to contain a clearly-expressed condition; but the sequel, in both cases, shows their strict conditionality. Many Bible promises and threatenings are of this kind.

The Lord smote all the first-born, as He said He would; as He always has done, and always will do respecting His word, on the specified conditions. Had some angel, clothed with human form, done this work of destruction, it would have been natural for the inspired historian to have said so, now and here. But who can conceive its dreadful reality! Wrapped in the most dense darkness for the three previous days and nights, now supplemented by a midnight wall that rent the heavens, from every Egyptian household and every fold! But was it too severe? Had it not been threatened if Israel were not released? Had not minor plagues been sent enough to show that this too would come if threatened? Had the bloody record on the Angel's book, of slaughtered innocents eighty years before, been erased or forgotten? "Behold He that keepeth Israel shall neither slumber nor sleep."

2. What reference had they to the Egyptian gods?

3. How shall we account for the increased severity of this last judgment?

4. Who were the elders of Israel?

5. What was the paschal lamb, and why called the "Passover?"

6. Of what was it emblematical, and in what particulars?

7. Why cannot God pardon unconditionally, and without a sacrifice, or blood?

8. What was the hyssop, and how used?

9. Why were the Israelites not allowed to go out of their houses on this dreadful night?

10. What is the meaning of the term "angel" as often used, both in the Scriptures and in this connection?

11. Why then was the blood on the doors required?

12. For whose benefit—God's or man's—are means used in divine work?

13. Why did God direct this as a memorial service?

14. What other memorial occasions has He ordained?

15. What lesson to us is suggested by the children's enquiry, "What mean ye?"

16. How young may children generally, of Sunday-school and Christian parents, understand the ordinances of religion?

17. On what (Jewish) day, did Christ eat the passover, and die like the lamb?

18. How did the people show that they accepted these instructions of Moses and the elders?

19. Have all the threatenings and promises of God conditions, expressed or implied?

20. Why does the destroying of the first-born appear none too severe?

ed, a few years ago, because of his remarkable fondness for birds and animals, and of his romantic and adventurous travels in pursuit of information concerning them. Some portions of his account of his "Wanderings" in the forests of South America, are as marvelous as some of the marvellous tales in the "Arabian Nights," as you will see if you read this story through.

The name of this Squire was Charles Waterton. He was born the 3d of June, 1782, and was the eldest son of his father, Thomas Waterton, and, therefore, by the folly of an old English law, heir of Walton Hall. His mother was a loving, dignified lady. His father was a man fond of books, field sports, and "out-door natural history." This boy showed at a very early age, that he was as truly the inheritor of his father's tastes as he was of his estates.

Master Charlie's childhood appears to have been a very happy one. Much of it in the sweet summer-time was spent roaming about the emerald meadows of the Park, and sitting beneath its ancient trees with a sister near his own age, whom he tenderly loved. We know little of its incidents. No doubt it was very much such a life as is described in the following lines of Wordsworth:—

"O, pleasant, pleasant were the days,  
The time when in our childish plays,  
My sister Emmeline and I  
Together hunted the butterfly!  
A very hunter did I rush  
Upon the prey; with leaps and springs  
I followed on from brake to bush;  
But she, God love her! feared to brush  
The dust from off my wings!"

There was a tall poplar growing opposite the east windows of the Hall. One day as these happy children were wandering hand in hand, beneath its dancing shadows, Master Charlie's quick eye discovered a skylark's nest in the grass. Their approach frightened the mother bird, and it flew from the nest, and left its tiny eggs to the mercy of the curious little wanderers. The next morning they were in the hands of the frolicsome boy. Then in the spirit of an overflowing fun, he put one of the eggs into his mouth, and swallowed it shell and all, as though it had been a sugar-coated pill.

O, Charlie, Charlie, what have you done! I will tell mamma," cried his sister, in an agony of terror lest her brother should be poisoned, and running off, with the speed of the wind, to inform her mother of the terrible fact.

The boy followed laughing, but Mrs. Waterton, unable to gather the real fact from the incoherent statements of her terrified daughter, and fearing that he had swallowed some poisonous herbs, speedily changed his laughing face into a wry one, by forcing him to take a mustard emetic! Of course, he disgorged the harmless egg in a brief space of time, but never after could he endure the taste of mustard.

At another time, when only eight years old, Master Charlie spied a starling's nest under a eave on the roof of an outbuilding. The attraction was irresistible. He climbed up to the roof and crept up to its peak, putting his young life in imminent peril. One slip of his foot would most likely, have either crippled him or ended his days.

As he was looking with eager eyes into the nest, the ancient housekeeper at the Hall happened to look out at a window and see him on the dangerous eminence. Trembling with anxiety, and with quick invention, she seized a bit of daisy gingerbread, and hurried out. On reaching the building she held up the tempting morsel, and said:—

"Here, Master Charles, is a bit of nice gingerbread for you. Come down and get it; come carefully."

This sweet lure was successful. With steady eye and sure foot the would-be little naturalist crept down. But no sooner was he within reach of the good old lady's hand, than he found himself firmly grasped by the shoulder and borne with uncommon speed into the house, like a criminal caught in some evil deed. When inside the door, she gave him a faithful lecture on the danger to small boys of climbing slate roofs in pursuit of bird's nests. The good old soul did not know that the boy was following an impulse which was to govern his life. Neither did the boy understand himself. Nevertheless, this reckless act was the movement of a mental bent which, as we shall see hereafter, was to determine his earthly work.

Early in 1821, in a somewhat obscure Wesleyan chapel in the Huddersfield circuit, England, a love-feast was in progress. Many testimonies from old and young, interspersed with inspiring song, had fanned the flame of Christian feeling within the hearts of the happy throng which completely filled the chapel, prompting hearty responses, and bedewing many eyes with tears of holy joy. At this stage of the meeting a young man who had just attained his majority sprang to his feet, and in quaint, sententious style exclaimed, alluding to his recent conversion, "The camel has got through the needle's eye!" A shout which threatened the tiles burst from the throats of the multitude, and not many eyes were dry as they gazed upon the stately, admirably-proportioned form, and the beaming, open face of the speaker. The conversion of a rich young man, connected by birth with a long ancestry of gentleness, and his immediate connection with the unpopular and discarded Methodists, among whom his voice was at once raised in open confession of Christ and His salvation, was an unusual event, and in this instance

was the occasion of unusual demonstrations on the part of the poor and struggling society. It was not surprising that this first love-feast testimony of the new convert should touch a chord which instantly vibrated in every heart.

Edward Brooke, esq., was born on the estate of his ancestors, at Hanley, near Huddersfield, in 1799. The wealth and high social position of his family placed all educational advantages within his reach, which, to a limited extent, he improved. But the young man developed a preference for muscular sports, rather than for mental culture, and became an adept in horsemanship and all field sports. His stables were well supplied with thorough-breds, and his kennels with choice dogs; and he was never so well pleased as when, with his huntsman's license in his pocket, and his hounds unleashed, he was speeding over the neighboring moors in pursuit of the flying game. His father's business (manufacture of woollen goods) received a portion of his attention, and he was duly trained to conduct it; still his chief delight was in the sports of the field.

He was a regular attendant upon the services of the Established Church, but an utter stranger to experimental religion. A few weeks previous to the time named above, a casual but kindly remark of a primitive Methodist preacher, addressed to him as he was starting off upon one of his hunting excursions, arrested his attention, and caused him to seriously consider the futility of his life, and his need of spiritual renewal. He became deeply convinced of sin, and an earnest seeker of salvation. For three weeks he was in great agony of soul, sometimes spending entire nights in prayer. At last the fearful conflict ended, and about four o'clock one morning he emerged into the glorious "liberty of the sons of God." He at once acquainted his friends with the fact, and then went forth to rouse from their slumbers certain devout persons who had taken particular interest in his case, and called upon them to rejoice with him over his newly-found joy.

Mr. Brooke at once took high ground as a Christian, and separated himself forever from everything which could compromise him, or prove a temptation to him. He immediately disposed of his horses, guns, and dogs, tore down his kennels, and forever abandoned his former sports. Often, in later life, when relating his experience, he would say, while sifting the action to the word, "His finger never pulled trigger more." He also promptly connected himself with the Wesleyan Society, became a member of a class, and to the disgust of his former associates, in every way identified himself with the Church which had been instrumental in his conversion, bearing the burdens, and doing the work appropriate for him. That course required no little moral courage, and was justly regarded as a satisfactory proof of the genuineness of his conversion, and of the nobleness of his spirit, and which augured well for his future usefulness, will be appreciated by those who are familiar with the stringency of class exactions which prevails in English society; for among the Methodists of that day, "not many mighty, not many noble were to be found."

Our new convert was very faithful in attending all the meetings for public and social worship, and his voice was often heard in the exercises of these gatherings. He was not only very zealous in his manner, but soon evinced such spiritual growth, and developed such talents as marked him for official and special service. He was early appointed to the leadership of a class, which he was required to gather, in which position he labored earnestly to do his members good, and displayed great tact and judgment in dealing with different phases of experience, and of human nature. Anxious to save men, and having ample leisure for the work, he entered upon a systematic visitation of the families of the village and neighborhood where the mills of his father were located. He connected with these spiritual labors, liberal ministry to the material necessities of the poor. And from these efforts to do good to the bodies and souls of men, much "fruit was gathered unto eternal life."

The remark of a dying saint whom he was one day visiting, "You have to preach the gospel for many years to come, and to be the means of bringing hundreds of sinners to God," deeply impressed him, and probably intensified an impression which for some time had rested upon his mind, that it was his study to preach. Prayerful consideration and consultation with his Christian brethren resulted in his attempting this important work, and then in his name being entered upon the "plan" as a local preacher. The announcement that the young squire was to preach was sure to crowd any place in the conversion had produced no small commotion among all classes, but the report that he had turned preacher was not only the latest, but the greatest sensation; and all who had known him in his wild days, and who had heard of his remarkable conversion, flocked to hear him. Many squires, his former associates, old poachers, dog-fighters, pigeon-flyers, frequenters of taverns and ale-houses, habitual Sabbath-breakers, fast men, publicans and harlots, roughs and outcasts of society, drawn by curiosity, thronged the private houses and the chapels to hear him. Persons whom the ordinary circuit preachers could not reach, placed themselves within range of his arrow

as with a vigorous arm he drew the bow at a venture; and many a suit of armor was pierced by the gospel weapon, and its wearer, compelled to cry aloud for mercy. Mr. Brooke was from the first, not merely an acceptable, but a popular preacher; and his services were in great demand, not only in his own, but in neighboring circuits. Without doubt his social position had much to do with this unwelcome popularity. But it undoubtedly rested upon the more substantial basis of cultivated native talent, and the fiery yet tender earnestness of his efforts to save men. Tradition assures us that his earlier pulp efforts were very respectable specimens of sermonizing, and that his appeals to the consciences of his hearers were often followed by remarkable demonstrations of divine power in the salvation of men. Such was the character of many of his congregations, and so excitable many of his hearers, that he soon found the staidness and formality of the ordinary style of preaching unsuited to the kind of work to which he was providentially called. He therefore abandoned it for a more colloquial style, and sought rather to reach the consciences of his hearers and do them good, than to win reputation as a mere preacher. This course he pursued through all his long career as an evangelist, often using the dialect in vogue among the unlettered classes, frequently stopping in his sermon to sing an appropriate verse, and when the word had taken effect, descending from the pulpit and at once entering upon a prayer-meeting, which was usually continued until victory perched upon the gospel banner.

[To be continued.]

NOT LOST, BUT GONE BEFORE.  
BY MRS. J. A. BARTLETT.

We had a little winsome lass,  
With eyes of Heaven's own blue,  
A rosy mouth and dimpled chin,  
And hair of sunny hue.

Her heart was light as summer bird's;  
Her footsteps glad and free;  
The music of her merry voice  
Was always joy to me.

She faded from our sight away,  
Too gentle, fair and mild;  
'Twas like the fading of a flower,  
So patient was the child.

Eleven short years we called her ours,  
And then the angels came,  
They bore her to the great white Throne,  
And there wrote her name.

They wrote it in the Book of Life,  
And then, with one accord,  
They welcomed her, a sister bright,  
An handmaid of the Lord.

One other cherub went before,  
With golden curls of hair;  
She went to open the pearly gate,  
Both are with Jesus there.

Yet still I walk life's dreary way,  
Before the golden shore,  
Where two bright spirits watch to-day,  
Not lost, but gone before.  
Chicago.

THE RESPONSIBILITY OF MOTHERS.  
There is no name in the English or any other language so sacred as *mother*, and those who feel the great responsibility of this office, and perform faithfully all its duties, in the fear of God, hold a position that angels might look upon with pleasure, and certainly God does. But it is sad to know that there are mothers who sacrifice the eternal interest of their daughters to fashion and its attendant follies. At the present age, not only in worldly families, but sometimes among those who are professed followers of Jesus, the first lesson a little girl learns is vanity, and often more money is spent for materials and making a dress for one little immortal than would once have clothed three or four. Was it such as these that our dear Saviour took in His arms and blessed? If on earth now, would He not cast an eye of pity on those mothers who are thus early planting the seeds of pride and vanity in the hearts of their children? When extravagance and show are so prevalent, the Church of God should take a stand against it, and the mothers who have at the altar taken upon themselves the vow to renounce the vain pomp and vanity of this wicked world, should seek the adornment of a meek and quiet spirit rather than the gay and expensive garments which too many of them wear. Then, are they not taking the means God has given them for higher purposes, to adorn the perishable body to the detriment of their eternal welfare?

This is no trifling matter. Immortal souls are in danger; the world is creeping into our churches with all its vanities, casting a stumbling-block in the way of sinners. O! that our mothers would arise and take a stand for simple attire and sanctified hearts, though the latter would produce the former. The world is quick to notice the dress and extravagance of those who attend church and profess to love Jesus. Our camel-back ladies are disgusting the form God has given them, thus manifesting a dislike to His work. Mothers, look to it that you do not lead the immortal being intrusted to your care in a wrong path, so that you cannot say here and hereafter:

"Here Lord am I, and the children thou hast given me."—S. G. S., in *Christian Woman*.

During an earthquake the inhabitants of a village were very much alarmed, but were at the same time astonished at the calmness and apparent joy of an old lady whom all knew. "Some one asked her if she was not afraid," "No," said she, "I rejoice to know that I have a God that can shake the world."

"What is your name, little girl?" "Minnie," "Minnie what?" "Minnie Don't; that's what mamma calls me."

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"What is your name, little girl?" "Minnie," "Minnie what?" "Minnie Don't; that's what mamma calls me."

Answer to last week's enigma—"Holliness to the Lord."

SCRIPTURAL ENIGMA.  
My whole consists of 29 letters.  
My 7, 4, 5, 8, is an instrument of music.  
My 20, 10, 13, 1, 20, are idols.  
My 27, 14, 19, 22, 11, 28, are idols.  
My 23, 17, 2, 16, 15, 17, is part of a house.  
My 6, 12, 24, 25, is salt.  
My 20, 9, 21, is to hinder.  
My 3, is a vowel.  
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Answer to last week



## The Farm and Garden.

**SELECTED FOR ZION'S HERALD.**  
**HOW TO MAKE MONEY IN STOCK**  
**KEEPING.**—A Vermont correspondent writes his views and experience as follows, in the *Boston Cultivator*:—

In the first place, raise good stock; then you must have good feed. In order to have good feed, you must take pains to procure it. So I begin with getting the hay. I give the way I do it: I begin haying as soon as the grass is headed out; cut where I expect to cut two crops first, and cut all I want to feed my cows and young stock before it is out of the blow; that cut afterwards will do for oxen and horses that are fed with meal, potatoes and roots. Hay that is cut early must be well cured. In bad weather it is necessary to have some way to do it except out of doors. I usually have my barns and sheds filled with false scaffolds in the loft. Then in foul weather if I get it partly dried I finish curing in barns and sheds, which, if well tended, will make superior hay that dried out of doors. If people would take half the pains in curing their hay that they would in curing their tobacco, their hay would all be good. I think I do not average one half ton of poor hay in a season.

Now I will tell how I manage my stock. I begin with a calf: The calf should never be allowed to suck the cow. It will save the cow from belching one or two weeks—it will save some teats, a good deal of kicking, and in some cases a good deal of bad language, both in milking and teaching the calf to drink. The calf will learn to drink almost as readily as to suck; milk the cow and feed the calf the first thing; then tie the calf near the cow for one or two days, then take it out of the sight of the cow, and the trouble will soon be over. Feed new milk the first week; after that, skim-milk. Calves should be kept in the barn through the warmest of the season, and fed milk and the best of early cut hay. If the calf should scold, step a little hemlock or white oak bark; a very little put into its milk will make it all right. Cattle in winter should be furnished with good warm stables. I believe as a general thing, people do not expect their stock to gain much in winter; at least they do not in this vicinity; but this is wrong; they should gain more in winter than in the summer. If provided with all the early cut hay properly cured they can eat, and are well cared for, they will gain more in winter than in summer. This is my experience.

I will give some specimens of my raising: In 1870 I slaughtered a 2-year old heifer, dressed weight 687 lbs.; in 1872, one creature 19 1/2 months old, dressed weight 725 lbs.; in 1872, one 22 1/2 months, dressed weight 775 lbs. They were all raised and fattened on early cut hay and grass, with the exception of 700 lbs. of meal. I have one cow to come in the last of March that now gives 10 quarts of milk a day, fed on good early cut hay.

**GILT-EDGED BUTTER.**—A good dairyman writing to the *New York Tribune* says:—

Surprise is often expressed that I make my own butter. "What, a man make butter!" Certainly, why not? It is hard work, too hard for a woman who has the care of a family. Remark this one day at the State Fair, a lady replied, "You are one of a thousand." I am sorry, not for myself, but for the nine hundred and ninety-nine. Going one day into a large dairy where seventy-five pounds of butter is churned every day, I saw in each of these immense bowls twenty-five lbs. of butter awaiting the second working by the dairy-woman, an overworked little creature; her husband, a burly six-footer, was walking about directing his hired help.

There is a very erroneous opinion entertained by the uninitiated that the high prices which extra butter brings make it very remunerative, and the remark is often made to me, "You must be getting rich fast, making butter at sixty-five cents a pound." But next winter these same men will be feeding their cows unsalable hay, oat straw, and such trash, at a cost not to exceed twenty cents a day, when my bill of fare amounts to over sixty cents per diem for each day and every cow I feed. These seemingly high prices are in reality only a moderate return upon a large investment. This grade of butter is always made in the neighborhood of large cities, where land is valuable, labor high, and farm products bring a correspondingly high price. Besides, the class of men who make this butter, are of a superior order to farmers in general; their tastes are expensive, and their enterprise entitles them to better pay. Where all the labor is hired, I doubt if any money is made with butter at seventy-five cents per pound.

I would say that the making of truly "gilt-edged" butter may be ranked among the fine arts, and a certain degree of enthusiasm is essential to success. Patience and perseverance are of course implied.

As to Winter feed, my bill of fare is twenty pounds clover hay, one peck roots, and four quarts fine corn meal. That will be the average; if any cow wishes more she will have it. A good cow always pays for what she eats. Last winter I cut and steamed the food with a Friddle steamer, but am not prepared to say whether I got paid for the extra pains. There is a great deal of labor about it, especially when you do it yourself. I am certain that it pays to cook the meal when the weather is too cold to sour it. Cows are very fond of steamed food, and

will eat a great deal of it. I cannot see any saving in quantity by feeding cooked food. Proprietors of feed cutters and steam engines are in a very enthusiastic over the great saving of hay by cooking it. In fact, so potent is their machinery, that with it the farmer can (so they say) transmute refuse straw and musty hay into a product superior to the best hay uncooked. What a mess to place before a well-bred Jersey cow, whose very name is suggestive of delicious cream and gold-coin butter.

Half a pound of grain per day to each one hundred pounds live weight will not hurt either horses, cows, or sheep, but on the contrary will do them a great deal of good, and pay far better than feeding hay or straw alone. Fastidious animals have one pound of grain per day for each one hundred pounds live weight. This is the average; but it is well to give a little less at first, and increase gradually as the animals get used to it. In very cold weather they may have a little more.

**AGRICULTURE.**  
 They have a new way of treating the broken legs of horses which ought to be generally known. A valuable horse in Hartford, Connecticut, had his leg broken a short time since. The leg was carefully set by an experienced surgeon, and was covered thickly with plaster. When the plaster "set," or hardened, he kept the limb as immovable as if it had been made of iron; thus treated, a broken leg, it is asserted, will knit together in a brief time, and become as good as ever.—*Farmers' Union.*

## RELIGIOUS ITEMS.

The *Jewish Messenger* is started at the announcement of one Emanuel Moses Schlamowitz, who proposes to convert all the Jews to Roman Catholicism.

The American Bible Society has appointed Bishop W. L. Harris, who is now abroad, a delegate to the British and Foreign Bible Society, at their anniversary to be held in May.

Sarah Smiley presided, by invitation, in two of the Brooklyn churches, and now the Presbytery of that city has condemned preaching by women and declares it worthy of grave disapprobation.

Rev. Dr. Henry B. Smith, of the Union Theological Seminary of New York, is compelled by reason of ill health to resign his chair as Professor of Theology. Professor Shedd is elected to fill the chair.

In a Jewish synagogue in London, recently, a scroll of the Law accidentally slipped from the ark and fell to the ground, causing much excitement. A fast was immediately ordained—the congregation volunteering to abstain from food for three days.

The inaugural meeting of Chicago clergymen was held in that city Monday. A collection was taken of the clergymen were made, in which was stated the object of the gathering—that of social and friendly relations among ministers of all denominations. There was much harmony. Meetings will be held monthly.

Rev. S. J. Stewart, pastor of a Presbyterian Church in New York, has been engaged in a bitter quarrel with his people. It is reported, and on Sunday last dared his enemies to interrupt him, declared he was not afraid of mob law, and would be torn in pieces before he would take back a word he had said, and uttered much more in the same style.

There are four hundred religious journals in the United States. The Methodists have 47, the largest number; then comes the Catholics, who number 41; the Baptists, 35; the Presbyterians, 29; the Episcopalians, 21; Lutherans, 14; German Reformed, 14; Congregationalists, 8; Hebrews, 6.

The old South Church (Presbyterian), Worcester, Mass., has voted, by a majority of sixty-seven against twenty-nine, in favor of increasing the deaconate by the addition of four ladies as deacons. The Church in its resolution says: "In availing herself of the help and counsel of godly women, this Church seeks to recognize and imitate the policy and usage of the Congregational Church of the New Testament."

The members of a little Church at South Bridgton, Me., dispense with the afternoon services, Sundays, in order to engage in active mission work. Going out by twos and threes into the surrounding region, they visit the sick or the irreligious in true apostolic fashion, and then, returning in the evening, lend a double interest to the prayer-meeting by narrating the afternoon's experiences and adventures.

The latest notion in the management of a city Church is the publication by the pastor of the *Warren Avenue Baptist Church*, Boston, of a monthly eight-page paper. Its contents consist of religious notices, Church gossip and brief articles from the pastor's pen, with pithy Scriptural texts sandwiched between. The paper is distributed among the congregation, and is especially calculated to interest the infirm and invalid members unable to attend Church.

The *Jewish Messenger* expresses the wish for a Hebrew publication house, "rivaling that of the Methodists or the Catholics," but confesses that the prospects of the Hebrew Publication Society are not brilliant. Judahism has ceased to be, in any sense, a missionary religion, and, therefore, lacks the zeal which prompts the incessant use of the press by Methodists and Catholics; yet Christian scholars would be glad to become better acquainted with its productions.

## Obituaries.

Died, of cancer, in Ayer, Mass. Oct. 28, MARY M. BIGELOW, wife of Jabez Bigelow.

Sister B. was converted in her youth, at the age of 14 years, and united with the Methodist Episcopal Church in Brookfield, Vt. She was a consistent Christian lady. Her maiden name was M. M. Smith. In 1856 she married Father Bigelow, and came to Groton (now Ayer), and her house became a place of prayer, where the weary limbs found rest, and many souls were converted, and brought to Christ.

Sister B. was strong in the faith, giving glory to God. Her house became the nucleus of the Methodist Episcopal Church in this place. Many clouds passed over the little bands of brothers and sisters, but Sister B. would say,

"hold on, the cloud will soon be passed." To the few united with her to lead souls to Christ, she would often say, "work, work, while you may." When unable to go to the prayer-meeting, she would stand at her door, and to the few who passed her house, she would say, "God bless you, my brother, or sister." When confined to her bed, she continued to have the prayer and class-meetings at her house; and from her room, her sweet voice would be heard, telling of the power of God's grace to sustain in the near approach of death. While standing at her bedside, she exclaimed, "For me to live is Christ, but to die would be gain. O, what a gain to be with Christ! Eternal gain to be with Christ in glory! Immortal youth!"

Her life was one of sacrifice for Christ, and she would often say, "O that I could do something for Christ!" The words of the poet were often on her lips, "In my hand no bribe, no gift, no shadow of great peace, and her last words were, "home, home at last." At her request, the little band with whom she had worshipped assembled at her house, on the next evening after her death, to hold a prayer-meeting. God was present, and the faithful and gentle tones of Sister B.'s well-known voice were still sounding in our ears, "brethren and sisters, work, work for Jesus." May her mantle fall upon the living.

**E. BURLINGHAM.**

Ayer, Jan. 16, 1874.

LUCY A., wife of Wm. H. Little, jr., died in Bremen, Me. Nov. 9, 1873, aged 38 years.

When quite young her parents' death left her to the care of her maternal grandmother, who is now living in patient Christian hope at the age of 99 years. This most excellent woman, when 96 years old, was baptized by Rev. P. Higgins. Lucy, her tender nurse, was well cared for, and gave her heart to God, and publicly united with Him people.

By her marriage, she shared eminently the blessings of a Christian home. Her Christian example, sweet spirit, and integrity, and her patient faith during her distressing and protracted illness, was such as to carry conviction that her religious change was genuine, and was sustained by the presence of the Comforter. O, how good it is, and how much we need momentarily the cheering and sustaining divine presence!

**E. M. FOWLER.**

IRA MANSFIELD died in Salem, Mass., Jan. 5, in the 88th year of his age.

He was converted under the labors of Rev. N. S. Sprague, in his early years, and united with the Union Street Church. He was the leader in the enterprise of building the present Lafayette Street Church. That edifice is a monument of his faith and self-sacrifice. When the Wesley Chapel Society was organized, he gave it his name and support. His heart was deeply interested in its success, and that young Church feels deeply its great loss. Brother L. Boyden, a former pastor, says of him: "He was a most affectionate husband; a kind and indulgent father; a most reliable member of the Church; a highly-esteemed citizen; a true friend; consequently he was greatly beloved, and sincere mourners of course are numerous." Brother Boyden also says: "I remember, and I believe he remembers, among the many events of his probationary life, the death of his wife, and our acquaintance, the deep and unvarying interest he manifested in the great struggle to erect the church edifice in Lafayette Street. In my long experience I have never found a more interested and reliable brother in time of need." A widow and one son besides many other friends and acquaintances, mourn his departure.

**JOSHUA GILL.**

COMFORT WEEKS died in Concord, N. H., Jan. 7, aged 76 years.

Sister W. was converted in early life, became a member of the Methodist Episcopal Church in Concord during the early days of her life, and was a devoted member till her death, embracing a period of nearly half a century. She was active in social service when ever permitted to be present; her interest for the Church never failed; and she always had something to give for its benevolent causes, as well as for its current expenses. In her closing hours, she was full of peace and joy, as though all her life she was comforted by the precious promises of the divine Word. She expressed no fears of death; but rather, when asked a short time before she died concerning her hopes, replied, "I rather go to heaven than to live in this world." She was a true and faithful servant of Christ, who is far better.

CALVIN EATON died suddenly, of heart disease, in Concord, N. H., Jan. 13, aged 64 years.

Brother E. was a native of Hanover, but became a permanent resident in Concord in 1834. In his death all feel that a good man has fallen. He was a great lover of nature, was well known as a horticulturist, particularly in connection with grape-culture, in which he was especially successful. He was having no peer in the State. He was quiet and unassuming, yet always cheerful; an affectionate husband and father; honest, faithful and true, and tracing to himself the respect of all who knew him. His religious history is closely connected with the history of the Methodist Episcopal Church in Concord—he and his surviving companion having been converted and received into membership together in 1834, under the labors of Rev. Geo. Storrs. Being afflicted with partial deafness, he was unable to perform church service during his last years as formerly; yet he was a man of prayer, firm and faithful to the last, and greatly loved by the Church. Death came during the absence, for a few hours, of his family, and probably without a warning; but we have good evidence that he was ready for the sudden call. He leaves a devoted companion, two sons, and two daughters. May they find in the sympathizing Saviour all needed consolation, providential care, and guidance.

**A. E. DREW.**

Died, in Lincolnville, Me., Jan. 16, 1874, SAMUEL GARDNER, aged 73 years.

Brother G. has long been connected with the Methodist Episcopal Church in Lincolnville, and of the Official Board has been an active member. Long may we remember his kindly greeting, as with fear and trembling we came to this place, humbly trusting we were sent of God with precious seed to sow. Since that time we have ever found a pleasant home at his residence, and have been reminded of the precious promise, "a hundred fold in this life." He leaves a wife, sons, and daughters, with many others, to mourn for him. We shall miss our brother, but our loss is his gain. **W. B. JACKSON.**

## Important to METHODISTS.

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